Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

MISSIONARY HYMN.

From the German.

By Clara V. Schauffler, Austria.

The cause is Thine Lord Jesus Christ,
The cause for which we plead;
And since it is Thy cause, O Lord,
It cannot but succeed.
The grain of corn before it grows
And signs of fruitful harvest shows,
To Nature lost must wilt and die,
And in the ground unheeded lie,
Through death be lost;
To self entirely lost.

Thou Lord and Captain, Thou didst go
Through sorrows up to Heaven,
And to the believing souls below,
The self-same path is given.
So take us all together, Lord,
To share the sorrow and reward.
Thy cause and us with dying love,
Lead through Thy grace to light above.
To light above;
Through night to light above.

Thou as a grain of corn did'st die,
And sink into the tomb.
The world, Thine own, in sin doth lie;
Enliven now its gloom.
Send messengers to every zone,
Let soon Thy glorious Name be known:
Thy Name, so full of saving light,
We want to serve with heart and might,
In toil and fight;
To serve in toil and fight.

Selections.

THE THEOLOGY OF THE GERMAN REFORMED CHURCH.

BY REV. DR. APPLE.

[*Concluded from last week.*]

During the scholastic period of Protestant theology in the 17th and 18th centuries, the defence of Christianity rested in an extreme and exclusive way upon the Bible, while the old Reformation doctrine of Christian life and Christian experience, testifying the presence of divine grace in the heart, was kept comparatively in the background. The necessities of the contest revealed to the Church that Christians have not only the Bible, the written Word of God, for their defence, but that they have also an ever-living Christ, who is not only over and above the Church, but also in the Church, as He was in the ship on stormy Gennesaret. A reaction took place, which served to bring more to the front again the material principle of Protestantism, while the formal principle still maintains its place.

In the progress of German theology, especially since the time of the philosopher and theologian, Schleiermacher, who himself, it must be granted, mingled much in his teaching that is very far from being orthodox, German Reformed theology, in common with German theology generally, has made great account of the *Christological Principle* in organizing its system of doctrine. The Reformation principles remain undisturbed, but they are related from a different standpoint. And this change has come, not by theological speculation, but in a legitimate historic way. The assault of unbelief, it was found, directed its force, not only against the Bible, but against the person of Christ, in the mythical theory of Strauss and the infidel romance of Renan. Never before did the Church, in response to this assault, produce a richer literature in reference to the person of Christ, and, as a result, the doctrine of the person of our Lord has taken its place as central in theological science.

In the person of Christ the primal questions and problems in regard to a personal Deity are solved. The question of this age between faith and unbelief, it is sometimes said, turns not on the peculiarities of the Christian religion, but on that which lies at the foundation of all religions, the existence of a personal God. It is a struggle between theism and atheism. The Christological standpoint puts the question just the other way. The real contest is between Christ-ism and atheism, Jesus Christ, the only living and true God, or no God; for out of Christ God is forever unknowable, and only in Him is the Fatherhood of God absolutely revealed. We mean not to undervalue the universal, intuitive consciousness of God in man, nor the revelation in nature, reason and conscience, but the knowledge of God obtained from this source does not support the revelation in Christ, but the revelation in Christ supports it. The first steps of all true knowledge of God must begin in Christ, and the greatest progress in this knowledge can never transcend Him. He is the Alpha and the Omega, the beginning and the ending. The whole contest of this age, in regard to acknowledging or rejecting belief in a personal God, resolves itself absolutely into acknowledging Christ as the supreme Lord of the Universe, over all God blessed forevermore!

As the person of Christ is the absolute revelation of God, so also is He the centre and source of the work of Redemption. There are many separate doctrines pertaining to soteriology, growing out of the work of Christ for man's salvation, and it is often disputed which aspect of His work should be regarded as principal and central. His incarnation, His active and passive obedience, His death on the cross, His resurrection and ascension, are all cardinal facts, but they all find their proper significance in His divine-human person. What He has done for fallen man receives its true value from what He is. The doctrine of the atonement has given rise to different theories: the primitive theory of an offering made to Satan, the Mediæval Anselmic theory of satisfaction to God, and the modern governmental and moral suasion theories. Elements of truth are contained in all of them, but, as held separately, they become each one imperfect and defective. The central point from which to view them all, and to unite and harmonize the truth in them all, as well as to eliminate their errors, is the person of Christ as Redeemer, the generic Head of a regenerate race, in whom the separation between God and man is overcome, and the true at-one-ment accomplished.

Christ is not only the means of salvation, *through* whom redemption is made, but He is also the source of salvation, and it may be suggested, that the metaphysical questions concerning the divine will and sovereignty as related to man's salvation must here find their solution. The doctrine of the divine fore-knowledge and fore-ordination is too clearly revealed in the Word of God to be questioned and doubted, and the Reformed Church has no disposition to suppress it, simply because human reason may not be able fully to comprehend it; but the Christological principle leads us to regard this will of God not as abstract, not as before Christ, but according to the wording of the Reformed Confessions, *in* Christ He hath chosen His people from the foundation of the world.

The harmony of the divine will and human will, involving the question of human freedom, is established primarily in the person of our Lord, and all the difficulties in reference to it must find their solution there. On the plane of abstract ratiocination, logic ever tends to carry us either towards a determinism which ends in fate, or towards indifferentism which lands us in mere blind chance. The two factors come together, the divine will and the human will, harmoniously in the person and work of Christ, and His life presents the actual solution of the apparent contradiction between necessity and freedom. There the question may be studied in a living concrete way, and if the mystery still remains for human reason, the fact, nevertheless, challenges our implicit faith.

We might bring forward other examples to illustrate the manner in which the principle which makes the person of Christ central in theology, as He is the central Sun in the spiritual universe, serves to organize all separate doctrines of our holy religion in relation to this common centre, but these must suffice.

In presenting this as a leading characteristic of German Reformed theology, we mean not to claim it as peculiar to that theology. It is characteristic of the later orthodox German theology as a whole, which made common cause against the assaults of modern rationalism. Nor do we mean to hold up German theology as free from serious faults, as compared with the theology of other portions of the Reformed Church. The German Reformed Church in this country, while it has cultivated sympathy with the fatherland and sought to receive from it all that is good and true, values its Reformed birthright of freedom too highly to bow before any other authority than the Word of God. We hail what is good and true in the progress of Reformed theology in Scotland, England, Holland and other countries as well; for they all grow out of one great common heritage. Much less do we subordinate theology to any of the great systems of philosophy that have arisen in Germany in the modern age. Much of what they have produced will stand as permanent acquisitions to philosophical science, but much has already passed away, and much will yet pass away as mere hay and stubble. The data of Christian theology, as given by revelation, stands above all the deductions of mere reason. But theology never can ignore philosophy or science. Reason and natural truth are from God, as well as supernatural revelation, and the truth of revelation must continually authenticate itself more and more in the realm of philosophy and science, as the true light that is to illumine all truth. Protestantism stands committed from the beginning to the position that Christian truth is able to permeate and mould all forms and spheres of human thought without external force or compulsion, and without resorting to any assumed human infallible authority, and, therefore, it must meet philosophy and science by the power of truth alone. The experience of the past affords good encouragement that the triumph over error is not uncertain.

In accepting what we have designated as the Christological principle in its theology, however, the German Reformed Church does not undervalue the importance which it has always attached, in common with all the Reformed Churches, to the formal principle of Protestantism, the Bible as the only rule of faith and practice, and next to this the authority of its Reformation Confessions as in harmony with the Reformed Confessions generally.

"Zwingli begins," we are told in the Creeds of Christendom by Dr. Schaff, "with the objective (or formal) principle of Protestantism, namely, the exclusive and absolute authority of the Bible in all matters of Christian faith and practice. The Reformed Confessions do the same; while the Lutheran Confessions start with the subjective (or material) principle of justification by faith alone, and make this 'the article of a standing or falling church.'" While both these divisions of Protestantism alike hold to the supreme authority of the Scriptures, as above all human traditions, the Reformed Churches have always been distinguished for the emphasis they placed upon this truth. And the German Reformed Church claims here to stand fully abreast with her sister Reformed Churches. A distinction is, indeed, made between the objective facts of revelation and the written Word; between what is sometimes called the subject matter and the written form of revelation; but while they are distinguished, they are never separated. The Incarnate Word and the written Word are, in a profound sense, one.

There was, indeed, as we have already seen, a tendency in the seventeenth and eighteenth centuries to present the revelation in the written word in a somewhat one-sided way. The letter of Scripture seemed to be substituted in the place of the living Christ, and belief in its mere doctrines as orthodox was too much identified with that living faith which is wrought in the heart by the Holy Ghost. Faith thus became mere formal orthodoxy. And the defence of Christianity was made to rest entirely in the proof before the bar of reason of the inspiration of the Scriptures. This appeared particularly in England in the contest with Deism; but it existed also in Germany, and it required a revival of the Christian life in both countries to direct attention to the difference between a formal, lifeless orthodoxy and a living, experimental Christianity. But while the Bible in this way may become a dead letter, and reverence for it turn into mere Bibliolatry, the truth nevertheless remains, that the Word of God, in its true sense and meaning, in its internal life and power, is of fundamental importance for the faith of the Church. And this, not merely because we are dependent upon the written Word for our knowledge of the great facts of Christianity; for we can conceive of this knowledge coming down to us more or less correctly through an unwritten tradition; but because the Bible is the ever-living Word of God, and has power through the preaching of it to beget faith in the heart through the operation of the Holy Ghost.

As the written Word stands in Christ the Incarnate Word, so Christ is also in the written Word. "My words, they are spirit and they are life." It is hardly necessary to say, that it claims this life and power for itself in passages too numerous to mention. We must regard the Bible, therefore, not only as the record of revelation, the critical standard for all true faith and right practice, but also as carrying in it a living power to beget and to nourish faith. It is not only necessary for theologians in constructing their systems of theology, but for all people in the beginning and maintenance of Christian faith and Christian life. Systematic theology must, therefore, find its basis and source in Biblical theology, or in the Bible. This position is accepted and maintained in the theology of the German Reformed Church.

She cannot look with indifference, therefore, upon the new contest that is being waged against the Bible from the standpoint of science. In one sense, it is an old contest waged over and over again in the history of the Church; but the new appliances gained by the wonderful progress of science and worldly knowledge generally, renders it in some sense a new contest. The contest is not between the Bible and science, but between the Bible and a misuse of the teachings of science in the hands of unbelief. More and more it has been made to appear, that the light of the Word of God illumines all earthly knowledge; and as the Church apprehends more and more the hidden depths of that well-spring of heavenly wisdom, its light will continue to shine with increasing splendor through the night of a fallen world until the heavenly day shall dawn.

While, then, we characterize the theology of the Reformed Church as Christological, we may characterize it also as Biblical—Christ and His Word, one and inseparable.

One more characteristic of German Reformed theology to which we refer, is what we may designate its churchly character, or the place and importance it assigns the Church in the redeeming work of Christ.

As to the general position of the German Reformed Church on this subject, we may say, that it is fundamentally in harmony with that held by the Reformed Churches generally. It recognizes the Church as the mystical body of Christ, which comprehends in its communion all true believers in all ages of the world. The Reformation teaching universally brought forward a distinction between what was designated as the visible and the invisible Church, in opposition to the Roman view, which identified the two. This distinction may be made from different points of view. It may be made from the stand-point of the divine decrees, making the invisible Church to consist of the elect. It may be made in such sense as to undervalue the necessity or importance of the visible Church. In German Reformed theology, it is conceived of rather in the sense of the ideal and the actual Church. The fact, itself of a distinction, is recognized in the Protestant view as a necessary inference resulting from actual history. The Jewish Church evidently fell into error and corruption, and the Apostle Paul clearly distinguishes between the external Israel and the spiritual Israel. The Roman Church of the mediæval period fell into error and corruption, and it became evident that the organization of the Hierarchy no longer properly represented and expressed the spiritual life of the faithful. The conclusion was rightly drawn, therefore, that a distinction must be made between the essence and the form of Christianity. Indeed, the Saviour clearly teaches that external membership in the kingdom of God on earth does not always and necessarily imply participation in the spirit and life of that kingdom.

But these two, the visible and the invisible, the internal and the external, or the ideal and the actual must not be separated, in the spirit of Donatism, except so far as proper and wholesome discipline may be required to preserve the purity of the Church. The full and final separation cannot take place until the end of the world. Though the Jewish Church fell into error and corruption, yet salvation was of the Jews; but the spiritual life of the old organization was taken up in the new form which the Church assumed in its Christian form. Although there is not a full parallel between the two cases, yet it is sufficient to show, that the life of the Christian Church at certain epochs, in like manner emerges from the old corrupt form, and passes into a new form without destroying the true historical continuity of the Church. Thus the Church continues as one organic body, reaching down through all the ages in real historical succession, and extends into all lands, without losing its true spiritual unity. There may be different external organizations, while there is one organism.

The importance attached to the Church by the Heidelberg Catechism, appears in the fact, that it is treated of in the second part, which expounds the way of redemption, and not in the third part, which treats of thankfulness, from which we may infer that the Church is not merely a union of those who without it have already received the gifts of divine grace, but that membership in it, and the enjoyment of its ordinances, pertain necessarily to the reception and growth of the grace of salvation. This importance appears also in the place that is given in the catechism to infant baptism, and in the attention paid by the Church, from the beginning, to catechization, and the meaning attached to the rite of confirmation in receiving catechumens *into full communion in the* Church, and admitting them to the Lord's Supper. It appears in the place that is given to the Apostles' Creed in the teaching of the Church, recognizing the proper use of this form of tradition in the exposition of the Scriptures. It appears in the retaining of liturgical forms in the public worship of the sanctuary, in the observance of the leading Church festivals, and, in general, in the conservative spirit manifested in the manner in which ancient and venerable churchly usages are retained.

We may not say, perhaps, that more importance is thus attached to the Church in its visible character, than the words of Calvin express so strongly, where he says of it, that "there is no other way of entrance into life, unless we are conceived of her, born of her, nourished at her breast, and continually preserved under her care and government till we are divested of this mortal flesh, and become like the angels;" or where he says: "As it is necessary, therefore, to believe that Church which is invisible to us, and known to God alone, so this Church, which is visible to us, we are commanded to honor, and to maintain communion with i', " and that "out of her bosom there can be no hope of remission of sins, or any salvation;" but in actual fact and history, the Reformed Church of Germany is more churchly in doctrine, customs and usages, than other Reformed Churches holding to the Presbyterian polity.

It is known to those, who are acquainted with the internal history of the Reformed Church in this country, that this formed one of the subjects in the long theological controversy which has agitated that body, and which has now happily come to a close. In the remarks I have made upon it, I have endeavored to set forth, not the view of any party or school, but what is now the attitude of the whole Church. The controversy forms a chapter in the history of Reformed Theology, in this country, which belongs to the past. The return of reconciliation and peace finds us a united Church—our unity, though strained and tested, has never been broken—and the good results are already manifest in the increased prosperity which attends the practical work committed to her care.

Our Church has inherited a precious legacy from her past history. From the mountains of Switzerland, where the voice of Zwingli, and his fellow-Swiss Reformers, first sounded the note of the Reformation; from her home in the Palatinate, where she was nourished under the care of the pious Elector, and the teachings of the disciples of Melanchthon and Calvin; from scenes of persecution, where her people sealed their faith by martyrdom; and through the struggles and trials of her early settlers in this country, pilgrims from the fatherland, and exiles for conscience sake, she has gone forth and lived and prospered under the care of the great Head of the Church, and she comes in this Alliance, through her humble representatives, to present her greeting in this joyous re-union of the Reformed Churches throughout the world.

Family Reading.

I WILL NOT LET THEE GO.

I will not let Thee go, Thou help in time of need!
Heap ill on ill,
I trust Thee still;
E'en when it seems as Thou wouldst slay indeed,
Do as Thou wilt with me,
I yet will cling to Thee;
Hide Thou Thy face, yet, help in time of need,
I will not let Thee go!

I will not let Thee go. Should I forsake my bliss?
No, Lord, Thou'rt mine,
And I am Thine:
Thee will I hold when all things else I miss;
Tho' dark and sad the night,
Joy cometh with the light;
Oh! Thou my sun, should I forsake my bliss?
I will not let Thee go!

I will not let Thee go, my God, my Life, my Lord!
No death can tear
Me from His care,
Who for my sake His soul in death outpoured.
Thou diedst for love to me.
I say in love to Thee
E'en when my heart shall break, my God,
My Life, my Lord,
I will not let Thee go!

SMILES FOR HOME.

"Take that home with you, dear," said Mrs. Lewis, her manner half smiling, half serious.

"Take what home, Carry?" said Mr. Lewis, turning towards his wife curiously.

Now Mrs. Lewis had spoken on the moment's impulse, and already partly regretted the remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards when you answered his question just now," replied his wife.

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a very grave expression indeed—grave almost to sternness. The words of his wife had taken him altogether by surprise, and though spoken slightly, had jarred upon his ear. The truth was, Mr. Lewis, like a great many other men who have their own business cares and troubles, was in the habit of bringing home a sober and too often a clouded face. It was in vain that his wife and children looked into his face for sunshine, or listened to his words for tones of cheerfulness.

"Take that home with you, dear!" Mrs. Lewis was already repenting the suggestion made on the moment's impulse. Her husband was sensitive to a fault. He could not bear even an implied censure from his wife, and so she had learned to be very guarded in this particular.

"Take that home with you, dear!" she repeated to herself. "Ah, me! I wish the words had not been said. There will be darker clouds now, and I am sure they were dark enough before. Why can't Mr. Lewis leave his cares and business behind him, and let us see the old pleasant, smiling face again? I thought this morning that he had forgotten how to smile; but I see he can smile if he tries. Ah! why doesn't he try at home?"

Thus thought Mrs. Lewis as she walked along by the side of her husband, who had not spoken a word since her reply to his query, "Take what home?"

Square after square was passed, and street after street was crossed, and still there was silence between them. "Of course," said Mrs. Lewis, speaking in her own thoughts, "of course he is offended. He won't bear a word from me. I might have known beforehand that speaking out in this way would only make things worse. O dear! I'm getting out of all heart."

"What if I took that smile home with me, Carry?" said Mr. Lewis.

Mrs. Lewis almost started at the sound of her husband's voice breaking unexpectedly upon her ear in a softened tone.

"What then?" he repeated, turning towards her and looking down into her shyly upturned face.

"It would send warmth and radiance through the whole house," replied Mrs. Lewis, her voice trembling with feeling.

"You think so?" said her husband.

"I know so," she replied; "only try it, dear, for this one evening."

"It isn't so easy a thing, Carry, to put on a smiling face when thought is oppressed with care," said Mr. Lewis.

"It don't seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of archness in her look.

Again a shadow came over the face of Mr. Lewis, which was again partly turned away; and again they walked on in silence.

"He is so sensitive," Mrs. Lewis said to herself, the shadow on her husband's face darkening her own, "I have to be as careful of my words as if talking to a spoiled child."

No, it did not require much effort on the part of Mr. Lewis to smile as he passed a few words lightly with Mr. Edwards. The remark of his wife had not really displeased him; it had only set him thinking. After undergoing a brief self-examination Mr. Lewis said, "You thought the smile given to Mr. Edwards came easily enough?"

"It did not seem to require an effort," replied Mrs. Lewis.

"No, not much effort was required," said Mr. Lewis, and his tones were slightly depressed. "But this must be taken into account; my mind was in a certain state of activity or excitement that repressed sober feelings, and made smiling an easy thing. So we smile and are gay in company, at cost of little effort, because all are smiling and gay, and we yield to the common excitement. How different it often is when we are alone I need not say. You, Carry, are guilty of the sober face at home as well as your husband."

Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener than you imagine, my dear," replied Mrs. Lewis.

"Are you certain of that, Carry?"

"Very certain," she replied. "You make the sunlight and the shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children. Our pulses strike too nearly in unison not to be disturbed when yours has lost its even beat."

Mr. Lewis walked on in silence, his face partly averted, and again his wife began to fear that she had spoken too freely; but he soon dispelled that impression.

"I am glad, Carry," said he, "that you have spoken thus plainly. I only wish that you had done so before. I see how it is. My smiles have been for the outside world—for the world that neither loved nor regarded me—and my clouded brow for the dear ones at home, for whom thought and care are ever living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and then went in. Instantly, on passing the threshold, Mr. Lewis felt the pressure upon him of his usual state. The cheerful, interested exterior he put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed. Like most business men, his desires for profitable results were ever far in advance of the slow evolutions of trade; and his daily history was a history of disappointments, in some measure dependent upon his restless anticipations. He was not as willing to work and to wait as he should have been; and, like many of his class, neglected the pearls that lay here and there along his daily path, because they were inferior in value to those he hoped to find just a little way in advance. The consequence was that when the day's business excitement was over his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future; for hope in many things had been long deferred, and so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they passed along the passage, and before they had joined the family. She had an instinctive consciousness that her husband was in danger of relapsing into his usual state. The warning was just in time.

"Thank you for the words," said he; "I will not forget them."

And he did not, but at once rallied himself; and to the glad surprise of Jenny, George, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments.

The feelings of children move in quick transitions. They had not expected a greeting like this, but the response was instant. Little Jenny climbed into her arms; George came and stood by his chair, answering in lively tones his father's questions; while Mary, older by a few years than the others, leaned against her father's shoulder and laid her white hand softly upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting-room from her chamber, where she had gone to take off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him, and warmly did her heart respond to the smile he threw back upon her.

"Words fitly spoken are like apples of gold in pictures of silver," remarked Mrs. Lewis.

Mary laid her cheek to her father's, and said, softly, "If you are smiling and happy, dear father, home will be like heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words, but the rebuke did not throw a chill over his feelings, it only gave a new strength to his purpose.

"Don't distribute all your smiles; keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband the next morning. He kissed her, but did not promise. The smiles, however, were kept, though not for the outside world; and evening saw them.

Other and many evenings saw the same cheerful smiles and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect they so often exhibit when they meet their fellow-men in business intercourse or exchange words in passing compliments.

Take your smiles and cheerful words home with you, husbands, fathers, and brothers. Hearts are cold and dark without them.

THE RELIGION OF CHILDREN.

The religion of children is not so intensely spiritual, but it is intensely sincere. When your little boy says: "Ma, I'll feed the calves, or pick up the chips for you; I'll bring in the water," there is more religion in it than in many a cold, formal prayer. When your little girl offers to wash the dishes or sweep the kitchen, she means to be good, and be a Christian, and seeks some way to express it. Children join their faith and works together, and we are too apt to underrate these hopeful signs of a religious life. We think they ought to do these things naturally and willingly, yet we know it is not human nature to be always obliging and accommodating; but, on the contrary, it is natural to be selfish and lazy. So, when the boy of ten who loves fun wants to help the little six-year-old wash his face and comb his hair, kindly puts on his comforter and brings his hat and mittens, then takes him by the hand and they start off together on a slow gallop, just fast enough for the little fellow to keep up and enjoy the fun, set it down as a very hopeful sign that the older boy is a Christian, and the little one soon will be. If we fail to recognize the spirit of the Master in that little boy's conduct, it is because we are blind and cannot see afar off. When the little girl who likes to sleep long in the morning, conquers her desire to please herself, and rises early, helps her mother by taking care of baby and making herself useful, the only true reason for it all is, that she is trying to be a Christian. It is the dawning of a religious life manifesting itself in good works.

How important is this point in the child's history, and how careful we ought to be not to cast a stumbling-block in the way. If we fail to see the effort it costs our little ones to do what they are trying to do, and we blame them where we ought to encourage, they soon give up trying to please, and only do what we compel them to do, in a hard, defiant manner, instead of the loving way in which they first set about it. While we are in sympathy with them all they do for us is spontaneous, and gushes out like a spring of pure water; but when we push and drive they become sluggish and lose their love, consequently lose their religion—for love is religion and religion is love. Christian parents too often fail to see these beautiful buds of promise, and blast them before they develop into perfectly symmetrical Christians.—*Mrs. Humes.*

CARE OF THE NEWLY SAVED.

It was the remark of a lady who felt what she said that before she became a professor of religion she had many friends who manifested an interest in her welfare, but that so soon as she connected with the Church their good offices were discontinued. She was told of her danger and duty, and followed by all kinds of benevolent counsel. She was also made the subject of special prayer. It was a real disappointment to her in after days that she had no one to seem to care for her soul. In the Church, devoted to its duties and a Christian walk, she was troubled by her inexperience and perplexed by constant difficulties that rose in her way. But no one came to her relief. She was more alone than she had ever been in her life. The social sympathy of which she had heard seemed to be utterly wanting, and without communion, except in a way that was official and formal, she found the first cross she was called to bear to be one of spiritual solitude in the midst of her former friends.

Her experience was more common perhaps than we think. There a is zeal on the part of many Christians in behalf of those who are unconverted or out of the Church that is earnest and hearty, but which ceases when once the point has been gained of a profession of religion. It forgets the subsequent nurture which is just as much needed as the early care. Its aim is to get those to whom it is directed to declare themselves Christians, and when that is done it feels its work is ended. It is the spirit of one who will seek to get the homeless and outcast into the house, under the shelter of its roof and protected by its enclosure, without thinking of the food and training and companionship, wanting which it must be a prison instead of a place of joy and rest.

It would be too much to say that it is after the profession is made that the chief care is needed. To save a soul from death is the first, as it is the greatest work of all. But closely following it, and nearly related to it, indeed a part of itself, is the duty of properly assisting those who have committed themselves to the Lord. They need sympathy, warning, exhortation, encouragement, restraint—the care of children who are but starting on their way; and he is a right servant of the Master who properly fosters their faith and warms into expanding growth the germs of grace implanted in the soul.

Many a youthful Christian leads a life of loneliness and bitterness because of this want of sympathy. Many another one, whether feeling the loneliness or not, is yet alone, and failing of needed encouragement, passes a starveling life, knowing nothing of the holy joy that comes with a deep experience of the Gospel, while others still, unhelped and unrestrained, fall into sin which brings on them the censure of a Church that neglected its own duty to them.—*United Presbyterian.*

For The Messenger.

THE SACRIFICE.

ALICE CONKLIN.

Joyous Spring had decked the forest,
Cooling streamlets bathed its brow,
While the songster gaily warbled
From his perch on leafy bough.

But a cry of fearful anguish
Mingled with the seraph's breath;
'Twas a wail from one whose spirit
Felt the bitterness of death.

Trembling hands were firmly binding
One beloved,—a noble youth—
One whose soul was uncomplaining,
Though he knew the dreaded truth.

Though he knew an honored father,
Great and upright, just and mild,
For a strange and awful purpose
To that spot had led his child.

Well was now the speechless sorrow
By that tender parent felt,
As the son he all but worshiped
At his bidding meekly knelt.

As he heard the solemn accents
Of that voice so firm, so sad;
"Thou hast spoken, great Jehovah,
At Thy word I smite the lad."

And his child must now be slaughtered
By the sharp and cruel knife.
Hark! a blest command he heareth,
May he spare that precious life?

Yes, a shining one had hastened
From the presence of his God
To a soul whose rare devotion
Wavered not 'neath scourging rod.

Picture now the kindling rapture
Of that grandly regal face,
To inspiring words he listened,
Son and father now embrace.

* * * * * *

Oft hath angel whispers gladdened
Those who hear their Maker's call:
Though their hearts are torn asunder,
Yet in love they offer all.

Then He sends a sweet consoler,
Faith and courage to reward,
And the soldier naught could vanquish
Hears the praises of his Lord.

Baltimore, Oct., 1880.

BUCKLES.

About the end of the seventeenth century the wearing of buckles for the shoes was introduced generally throughout England among the young men of fashion, and their manufacture became for many years afterward a pretty lucrative business in the Midland district. Their use met at first with no small amount of opposition from the more "modest" of the people, as will be seen from the following invective copied from a newspaper printed in 1693: "Certain foolish young men have lately brought about a new change in fashion. They have begun to fasten their shoes and knee bands with buckles instead of ribbons, wherewith their forefathers were content, and, moreover, found them more easy and convenient; and surely every man will own they were more decent and modest than those new-fangled unseemly clasps or buckles, as they call them, which will gall and vex the bones of those vain coxcombs beyond sufferance, and will make them repent of their pride and folly. We hope all grave and honorable people will withhold their countenance from such immodest ornaments. It belongeth to the reverend clergy to tell these thoughtless youths in a solemn manner that such things are forbidden in Scripture." Buckles for the shoes were at first small, but gradually became larger, and toward the end of the following century they made way for shoe-strings.

"Why large buckles, why the small?
Why no buckles now at all?
Of the matter now I take—
A la mode—for fashion's sake."

In 1791, several buckle-makers from Wolverhampton, Walsall, and Birmingham, waited upon the then Prince of Wales, at Carlton House, and were introduced into an audience by Mr. Sheridan. Their purpose was to present a petition setting forth the distressed position of thousands in the different branches of the buckle-manufacture from the fashion which had become so prevalent of wearing shoe-strings instead of buckles. His Royal Highness received the deputation very gracefully, and, after expressing his sympathy for the distressed buckle-manufacturers, promised to do what he could by his own example to revive their trade. The prince, accordingly, not only resumed the wearing of buckles himself, but commanded that the fashion of tying the shoes should not be adopted by any person in his household. In this instance, however, fashion refused to be controlled even by the example of royalty; for, notwithstanding all the well-meant endeavors of His Royal Highness, buckles were never able to recover the very prominent place they once held among the ornaments of a complete gentleman.—*The Antiquary.*

Useful Hints and Recipes.

To Cook Oyster Plant.—Scrape and wash it; boil in water, with a little salt added; when soft cut it in pieces and fry in butter, or else serve hot without frying, but with drawn butter; you can also mash them and form into cakes and brown in butter; it will turn black if left exposed to the air after the scraping or when it gets cold.

Pressed Chicken.—Take one or two chickens, boil in a small quantity of water with a little salt, and when thoroughly done take all the meat from the bones, keeping the light meat separated from the dark, chop fine and season; put in a pan a layer of light and dark, add the liquor it was boiled in which should be about a teacupful, put on a small weight; when cold cut in slices.

Susan's Corn Bread.—One pint of yellow corn meal, one teaspoonful of salt, enough *hot* water poured on to the meal to make a *thin* batter. Let cool and add two well-beaten eggs, one cup milk, one cup flour and two heaping teaspoonfuls of Royal Baking Powder, and pour into large shallow pans, the thinner the better. Should not be more than a quarter of an inch thick when done.

A Knitted Sofa Cushion.—To knit a simple but very effective sofa cushion, have a pair of bone knitting needles and double zephyr wool of three shades, say a handsome shade of red, and white, and black, or you may have French gray and a bright crimson, or any other shades that may suit your fancy. Cast on thirteen stitches. Knit across once plain, make one at the beginning of the next row by putting your worsted over your needle and knitting six stitches plain, then knit two together and knit the remaining stitches plain; repeat this last row continuously. This is all the pattern, and it is knit in rows as long as you may desire. The length of the row will decide the number of rows. You will need to make it of good proportions. Join the rows by crocheting together with plain crochet stitch in old gold and black.

Pumpkin Pies.—1. Take half a pumpkin, boil it till tender, drain and pass it through a sieve, take one and a half pints of this pulp, add to it a tablespoonful of flour, one quart of milk, half pound of powdered sugar, the grated peel of a small lemon and a pinch of salt; lastly, add two eggs well beaten up. Beat the mixture well up, put it into a pie dish, lined with puff paste, and bake in the oven. 2. Pare and remove the seeds, stew until tender and pass through a sieve. Take a quart of milk and five eggs, and having beaten these to an amalgam, stir in the stewed pumpkin till the mixture assumes the consistency of a moderately stiff custard; sweeten with sugar, add a little salt and a dash of sifted cinnamon, a *soupcon* of powdered ginger and a little grated lemon peel. Then bake for about an hour in shallow dishes or soup plates, which should be lined with a good crust. There is no upper crust to these pies, but in its stead a dust of powdered nutmeg should be added. 3. Peel a pumpkin, remove the seed and cut it into small pieces in a pie dish; add two tablespoonfuls of currants, a little grated nutmeg, moist sugar to taste; cover with paste, bake in a quick oven over half an hour; serve when cold.—*New York Herald.*

Miscellaneous.

PEOPLE WILL TALK.

You may get through the world, but it will be slow,
If you listen to all that is said as you go;
You'll be worried and fretted and kept in a stew—
For meddlesome tongues must have something to do,
And people will talk.

If quiet and modest; you'll have it presumed
That your humble position is only assumed—
You're a wolf in sheep's clothing, or else you're a fool,
But don't get excited, keep perfectly cool—
For people will talk.

And then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain,
But keep straight ahead—don't stop to explain—
For people will talk.

If threadbare your dress or old-fashioned your hat,
Some one will surely take notice of that,
And hint rather strong that you can't pay your way,
But don't get excited whatever they say—
For people will talk.

If you dress in the fashion, don't think to escape,
For they criticise then in a different shape;
You're ahead of your means, or your tailor's unpaid,
But mind your own business—there's nought to be made—
For people will talk.

Now, the best way to do is to do as you please,
For your mind, if you have one, will then be at ease.
Of course, you will meet with all sorts of abuse,
But don't think to stop them—it ain't any use—
For people will talk.

—*Golden Censer.*

CHICAGO AS A GRAIN MARKET.

Who has not read almost daily allusions in the papers to the great arrivals there, and shipments thence of this staple? of a "blockade" or a "corner" in it? of a rise or fall in the price? of fortunes made or lost? Yet the business shows no very marked "outward and visible signs" of its importance to the transient visitor. It is in concentrated shape, and managed with admirable system and skill. In the year 1879 there were brought into the city, of flour, 3,370,000 barrels; of wheat, corn, oats, rye, and barley, 122,533,000 bushels. And it is curious to learn that all came by rail except 36,000 barrels of flour and 339,000 bushels of grain by the lake, and 42,000 barrels of flour and 6,479,000 bushels of grain by the canal, thus showing what the iron roads have done for the city. In Wisconsin, Iowa, Minnesota, Nebraska, and Dakota; in Illinois and Missouri, and in that young giant of a State, Kansas; away up in the Red River Valley, and away out on the Santa Fe trail, beyond the hundredth meridian; on the fertile prairie farms which lie east of the Mississippi, and on new ones in the heart of what we used to call the Great American Desert—the farmers toiled to raise this great import. On all the iron roads the freight trains were made up through long months to be concentrated on the lines leading into Chicago, and to deposit much of their carryings within her borders. The latter are somewhat curiously divided. The Chicago and Northwestern Railroad, for instance, which brought, in 1879, 1,300,000 barrels of flour, brought only 7,000,000 bushels of corn; while the Chicago, Burlington, and Quincy registered only 461,000 barrels of flour, but 26,000,000 bushels of corn.—*A. A. Hayes, Jr., in Harper's Magazine for October.*

THE SPANISH ARMADA.

Another relic of the Spanish Armada has just come to light on the northeast coast of Scotland. When that ill-fated fleet, which bore in vain "the richest spoils of Mexico, the stoutest hearts of Spain," tried to escape from the foe by running northwards—a movement regarding which Drake wrote, "Never anything pleased me better"—a wild storm completed the work of destruction which the English had begun. One of the vessels, the St. Catharine, was wrecked at a little creek, since known as "St. Catharine's Duh," near Slains, on the rock-bound coast of Buckan, Aberdeenshire. On Saturday last one of the guns belonging to this vessel was recovered from the sea, where it has lain for nearly 300 years. The gun is in an excellent state of preservation. It is of malleable iron, is eight feet in length, and the diameter of the bore is 4 inches. The gun had been loaded at the time of the disaster, and the ball and wadding are still there, occupying a space of 13 inches. This is not the only piece of ordnance of the St. Catharine that has been recovered. Lieutenant Paterson, R. N., made a first attempt in 1840, and raised two guns. One of these is now in the possession of the Earl of Aberdeen. In 1876 the Countess of Erroll employed a diving party to search the site, and they were rewarded with two cannons and an anchor, which were sent to the Queen at Balmoral. The gun taken out on Saturday is, however, the largest and most complete of any yet recovered. —*London Echo.*

Selections.

Sorrow is a summons to come up higher in Christian character.

The proof that we believe in the reality of religion, is that we walk in the power of it.

He that cannot forgive others breaks the bridge over which he must pass himself.—*George Herbert.*

A Christian must be a man of faith every step of the way—one whom the world knows not, though he well knows the world.—*Cecil.*

Falsehood, like poison, will generally be rejected when administered alone; but when it is blended with wholesome ingredients, may be swallowed unperceived.

The timid man, who yet is not a coward, and who has conscience and convictions to inspire his determinations, is the man most to be depended on for effective conflict.

Christianity always suits us well enough so long as we suit it. A mere mental difficulty is not hard to deal with. With most of us it is not reason that makes faith hard, but life.

The true philosophy of the gospel system is this, to feel that much depends upon ourselves; but, at the same time, entertaining the loftier conviction that *all* depends upon God.

No humility is perfect and proportioned but that which makes us hate ourselves as corrupt, but respect ourselves as immortal; the humility that kneels in the dust, but gazes on the skies.

Self-ease is pain: the only rest
Is labor for a worthy end.
A toil that gains with what it yields,
And scatters to its own increase,
And hears, while sowing outward fields,
The harvest song of inward peace.
—*Whittier.*

A young lady was speaking to a friend who had called upon her regarding a trait characteristic of her mother, who had always had a good word to say of every one. "Why," she said, "I believe if Satan were under discussion mother would have a good word to say for him." Just then the mother entered and was informed what the daughter had said, whereupon she quietly said: "Well, my dear, I think we might all imitate Satan's perseverance."

"To lay her eggs the turtle swimmeth far
To reach the sandy shore. She buries them
And swimmeth back again. Yet doth her mind
Adhere to them. When young ones break their shell,
They feel the tie. Her love draws them as rope
Along their mother's path. At last they meet.
Just so hath God placed us. We wander here,
While He is far above. Yet in His mind
We ever stay. The tie doth reach to earth
From highest Heaven. If we but follow it,
We cannot fail to reach and live with Him."

Science and Art.

Novelties in Paper Making.—One of the successful novelties into which straw paper is worked up is the cork and corrugated paper made by a firm in Brooklyn. The cork and corrugated paper consists of straw paper on board, on which is placed granulated cork the cork being fastened to the surface of the straw board by a heavy sizing. Substitute cork for sand as you look at sand-paper, and you will have an idea of the appearance of cork paper. The article is corrugated as desired. It is used largely as a packing for a great variety of bottled merchandise, being substituted for straw. The manufacturers buy their straw paper in from 50 to 75-ton lots. Another important use for straw board has been developed in the past few years in the manufacture of round paper boxes, the peculiarity of which is that the heads of covers are of one piece, instead of consisting of a disk and a rim such as is seen, for instance, in the ordinary pillbox cover. The covers and bottoms, being of the same form, are made by the same machine, and with great rapidity and accuracy. The body of the box is cut from paper tubes, rolled for the purpose, of any desired size; the heads and bottoms are adjusted, and the boxes are complete.

The Size of a Drop.—Mr. T. L. Talbot has made a series of experiments regarding the size of drops and their use in measuring medicines, etc. He finds that liquids containing a small proportion of water afford a small drop, and *vice versa*. Gmelin's statement "that the cohesion of liquids is pretty nearly in proportion to their specific gravity" is called in question, and the fact that alcohol and mercury afford nearly the same number of drops to the drachm certainly throws considerable doubt on the matter. The size of drops is affected principally by the cohesion of the liquid, and the form of lip over which the drop falls. Bottles with ground necks, wide, thin, even lips, give fair results, but are not so accurate as "droppers." The best of these will not, however, average at all well. The administration of powerful medicines should not be attempted by drops, and this mode of measurement is, in any case, inadmissible if the quantity exceeds half a drachm. The largest drop is formed by syrup of gum arabic, 41 to the drachm; and the smallest by chloroform, 250 to the drachm. As a general rule tinctures, fluid extracts and essential oils yield a drop less than one-half the size of water; and syrups, dilute acids and solutions give a drop but slightly smaller than water.—*Boston Journal of Chemistry.*

Relative Cost of Water and Steam Powers.—The cost of water power equipment at Lowell was, for canals and dams, $100, and for wheels, etc., another $100, per horse power. But this as a first experiment, was more costly than a similar equipment need be. At Saco, the expense incurred was $1.75 per horse power; but at a later period, for turbines with high heads, the expense would be less. A construction and equipment, solidly carried out, with the latest improvement in wheels, would not cost over $200 per horse power, and would, under favorable circumstances, cost less. An estimate at Penobscot was for $112.50 per horse power. If the construction be with wooden dams, and the equipment with lower grade wheels, then the cost would be about $50 per horse power; and although the construction would be less permanent than the more solid, it would outlast any steam apparatus. On the other hand, Fall River estimates of steam equipments, exclusive of foundations and engine houses, run from $100 to $115 per horse power. A Boston authority gives $115 per horse power for nominal 300 horse power and upward, inclusive of foundations and masonry. Similarly, a Portland authority places it at $100 per horse power. The actual cost of steam equipment in the water works of various cities of the United States varies from $150 to $300 per horse power.—*The Water Power, Maine.*

Items of Interest.

There are 170 colleges in the United States where both sexes are admitted as students.

St. Louis now has sixty kindergartens, instructing 5,201 children, between the ages of five and seven years.

The Stewart endowments for the cathedral and school at Garden City amount to $3,000,000. A fund will also be given to maintain these institutions.

The Rhode Island Supreme Court has decided that the running of railway trains on Sunday is illegal, and that the corporations so doing cannot collect fares from Sunday passengers.

The fisheries of Alaska are unequalled in the world. As many as 7,000 salmon have been taken at one haul of the seine at Kassaw Bay, and these fish are frequently caught in Cook's Inlet weighing sixty pounds each. Three San Francisco firms caught 3,000 tons of codfish off the banks of the Shumajus Islands last year.

The Cologne *Gazette*, the oldest existing German newspaper, noted for its enterprise, before the electric telegraph, employed carrier pigeons to obtain early news from Paris. One relay of birds carried the messages from Paris to Brussels, another from Brussels to Aix-la-Chapelle, whence the messages were forwarded by railway to Cologne, where they arrived sixteen hours in advance of the ordinary post.

Twenty one applicants for a vacant cadetship at West Point were examined recently, and nearly all of them showed a marked deficiency in the elementary English branches. Less than one-third were good penmen, a much less number good spellers, and scarcely a single one of them could have been called proficient readers. In the written examinations errors of capitalization and punctuation were very common, and the simplest words were spelled in the most remarkable and eccentric manner.

A Russian statistician has amused himself calculating the distance traveled in a year by the hand of a printer. He begins by estimating that a skillful compositor, working ten hours a day, allowing for distribution and correction, sets up 12,000 letters. In a year of 300 working days, he makes then a total of 3 600,000 letters. Consequently the distance from the case to the stick and from the stick to the case being estimated at two feet, making in all 7,200,000 feet, there being 23,500 feet in a geographical mile, the distance made in a year under these conditions by a printer's hand is in the neighborhood of 300 miles, or a mile a day.

Personal.

Bishop Hertzog, of the old Catholic Church in Switzerland, is in New York attending the Protestant Episcopal Church General Convention.

Rev. Narayan Sheshadri, of Bombay, India, attracted great attention at the Alliance by reason of his native dress. He is a dark bronze, with grey moustache, and wore a white turban, a loose white frock or apron, and long flowing grey overgarment.

Rev. Dr. Calderwood, who was one of the distinguished delegates to the Alliance here, is a Professor in the University of Edinburgh, occupying the chair once filled by Dugald Stewart, and is regarded in Scotland as its first intellectual philosopher since the death of Sir William Hamilton.

Rev. Dr. Curry, lately editor of the *Christian Advocate*, is to become associate editor of the *Methodist*. He will have charge of the literary and contributed departments, and write every week for the editorial columns. Dr. Wheeler will remain editor-in-chief.

Rev. Samuel Hanson Cox, D. D., LL.D., died at his residence, Westchester county, New York, on the 2d inst., aged 86 years. He was one of the most eloquent men that this country has produced. He was Professor of Ecclesiastical History for many years in Union Theological Seminary, New York, and one of his sons, Arthur Cleveland Coxe, is Bishop of Western New York.

Miss Irish has been elected lecturer on Modern Literature by the trustees of the University of Wooster, Ohio. She is the translator of several volumes of German literature. It is stated that Miss Irish has had entire charge of the foreign correspondence of Secretary Carl Schurz during President Hayes' administration.

Books and Periodicals.

Africa: Past and Present. A Concise Account of the Country, Its History, Geography, Explorations, Climates, Productions, Resources, Population, Tribes, Manners, Customs, Languages, Colonization, and Christian Missions. By An Old Resident. With Map and Illustrations. American Tract Society, 150 Nassau Street, New York, and 1512 Chestnut St., Phila. Pp. 337. Price, $1.50.

Africa has been, for some years past, and continues to be at present, the object of much interest in Christian countries, and this interest promises to increase still more and more in time to come. It has been the scene of venturesome explorations by several eminent explorers, in the past, a succinct but intelligent account of whose labors is given in the present volume, to which is added a similar account of the results reached in the same sphere of research, by later adventuresome explorers. We then have a full account of Slavery and the Slave Trade in Africa, followed by successive historical sketches of Northern Africa, Western Africa, Southern Africa, and Eastern and Central Africa. These sketches present the leading facts in the history of the several sections of this important country, and contain also a large amount of interesting and valuable information. It is a work demanded by the wants of the times, and will be earnestly sought after and read with the deepest interest by all, whose eyes are turned toward this continent, and whose means and prayers look to its speedy Christianization and civilization, through the labors of a host of self-denying missionaries. F.

A Day of Fate. By Rev. E. P. Roe, author of "Face Illumined;" "Near to Nature's Heart;" "Barriers Burned Away;" "Opening a Chestnut Burr;" "A Knight of the Nineteenth Century;" "Success with Small Fruits," etc. New York: Dodd, Mead & Co., Publishers. Pp. 450. Price, $1.50.

Mr. Roe has been a successful author of works of the better class of fiction. This is evidenced by the eagerness with which they have been sought after, as they have successively appeared, and the large editions in which they have been given to the public. Another volume has been added to the number in the present work, and partaking of the same general characteristics with its predecessors, it is destined to meet with a similar welcome reception. It has a good deal of the love element mixed with its graphic descriptions, which makes its contents only the more attractive to a large class of readers; at the same time, it never offends good taste, or fails to inculcate wholesome moral principles. "Fate," as may naturally be expected, in the present case, developed and completed itself at last, in the formation of a pleasant and happy marital relation. F.

The Standard Series. Class A. 13, No. 41, September 14th, 1880. Pulpit Table-Talk, by Edward B. Ramsay, LL.D., Dean of Edinburgh. (Printed without abridgment). Price, 10 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

The Standard Series. Class A. 14, No. 42, September 21st, 1880. The Bible and the Newspaper, by Charles H. Spurgeon. (Printed without abridgment). Price, 15 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

The Standard Series. Class A. 15, No. 43, September 28th, 1880. Lacon, Or Many Things in Few Words addressed to those who think, by Rev. C. C. Colton, A. M., late Fellow of King's College, Cambridge, author of "Hypocrisy, A Satire;" "Moscow, A Poem;" "Critical Remarks on Lord Byron," etc., etc. (Printed without abridgment). Price, 20 cents. New York: I. K. Funk & Co., Publishers, 10 & 12 Dey St.

Littell's Living Age. No. 1896, October 16, 1880. Contents: The English Precursors of Newton, *Edinburgh Review;* Adam and Eve, by the author of "Dorothy Fox," part XIII., *Advance Sheets;* A Contemporary Narrative of the Fall of the Bastille, *Fortnightly Review;* A Really Good Case, A Legend of St. Michael's Hospital, *Chambers' Journal;* Poetic Parallels, *Chambers' Journal;* Life in the Homeric Age, *Temple Bar;* Life in a Bernese Village, *Spectator;* Poetry: Contrasts, The Relic on the Rocks, Love in Life was All I Had, Worldly Place. Published every Saturday by Littell & Co., Boston.

Harper's Magazine. November, 1880. Saint Cecilia, illustrations; Rabelais at Home, illustrations; Around the Year, a poem; Saline Types, illustrations, Upon Spur, a poem, illustration by Abbey; Old Dutch Masters, illustrations; The Broken Bars, a Sonnet, illustration; The Level Land, a poem; An Autumn Pastoral, illustrations; Pig-Sticking in India, illustration; In Western Massachusetts, illustrations; Midnight, June 30th, 1879, a poem; The Driftwood Fire, a story, illustration; White Wings: A Yachting Romance, illustration; Porcelain Painting; Washington Square, a Novel; Securing a Competence; Rev. Mr. Bland's Wrestle with the Chester White Hog; October, a poem; Scientific Common-School Education; The Battle of King's Mountain; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

Harper's Weekly is an illustrated record of and commentary upon the events of the times. It treats of every topic, Political, Historical, Literary, and Scientific, which is of current interest, and gives the finest illustrations that can be obtained from every available source, original or foreign. Serial and Short Stories, Poems, and Editorial Departments furnish every week an amount of reading-matter unsurpassed by other journals in excellence and variety. Two serial stories, entitled "A Confidential Agent," by James Payn, and "Asphodel," by Miss Braddon, are among the attractions in this Journal for 1880. Published Weekly, with profuse Illustrations.

Harper's Bazar has no equal as a Combination Family Journal. It comprises every subject of interest to the home circle. While it is universally acknowledged as the leading fashion paper of America, its literary and artistic merits are of the highest order. Two brilliant Serial Stories—"Sunrise," by William Black, and "My Love," by Mrs. E. Lynn Linton—are now in course of publication therein; and other attractions are in preparation. Published Weekly, with profuse Illustrations.

Harper's Young People is an illustrated weekly journal for boys and girls. It contains serial stories, short sketches, poems, anecdotes, accounts of strange lands, incidents of daring and adventure, descriptions of games and athletic exercises, and other matters interesting to the young. Its conductors will endeavor to set before its readers whatever in nature, in art, and in human life can refine the taste, excite aspiration for lofty character and noble conduct, or fill leisure hours with innocent amusement. Published Weekly, with profuse Illustrations.

India, the initial volume of Lothrop's Library of Entertaining History, proves to be a book of unusual interest. It is from the pen of the well-known magazinist, Mrs. Fannie Roper Feudge, who for many years lived in India. This volume of 646 pages has one hundred engravings.

Married.

At his residence, Oct. 2d, by Rev G. W. Roth, Mr. John D. Weaver to Miss Sarah E. Kohl, both of Upper Tinicum, Bucks Co., Pa.

October 7th, at the same place, by the same, Mr. S. Schmucker Brumbaugh, M. D., of Pipersville, to Miss Lizzie M. Moyer of Bedminster, Bucks Co., Pa.

On Tuesday, October 12th, by the Rev. C. P. Krauth, D. D., the Rev. Adolph Spaeth, D. D., to Harriet R. Krauth, all of Philadelphia.

In St. Mark's Reformed Church, Monroeville, Clarion Co., Pa., on October 12th, 1880, by Rev. J. F. Wiant, Mr. J. Calvin Lorah to Miss Mattie A. Spear, both of Monroeville.

At the residence of the bride's parents in Oley, Berks Co., Pa., Oct. 7th, 1880, by her brother, Rev. J. B. Kerschner, Mr. Daniel D. Hoch to Miss Mary B. Kerschner, both of Oley, Pa.

In the Reformed church of Clearspring, Washington Co., Md., on the 9th inst., by Rev. W. Goodrich, assisted by Rev. J. S. Keiffer, Roswell A. Martin of Ellicott City, to Miss Lizzie H. Goodrich, daughter of the officiating clergyman.

On the 7th of Oct., 1880, at 213 N. Sixth Street, Reading, Pa., by the Rev. Dr. C. F. McCauley, Mr. T. P. Klingensmith, oil producer, of Monroeville, Clarion Co., Pa., to Miss Sallie E., daughter of the late Henry Hoffman, and grand-daughter of Mr. William Lotz, Reading, Pa.

Obituaries.

Died.—Near Quarryville, Lancaster Co., Pa., August 25th, Henry Keen, aged 75 years, 3 months and 15 days.

Father Keen was a member of the Reformed church at New Providence. He was baptized in infancy, and in youth became a member of the church by confirmation. He always maintained a great interest in the church, and he was thoroughly grounded in the faith of the church of his adoption. He was the last link of a generation of very useful and earnest brothers in the church. Four brothers contributed each $450 towards the building of the church at New Providence twelve years ago. They have since all fallen asleep, Henry having been the last of his generation. He followed agricultural pursuits all his life, and by his diligence and integrity he accumulated considerable property. This, however, did not lead him to neglect the church. He was the best supporter of the church at the time of his death. He never desired to be an office-bearer in the church, preferring to follow rather than lead. He held office at different times, but not for any length of time. The funeral took place on Saturday, the 28th of August, and was very largely attended by friends and relatives. Father Fritchey of Lancaster assisted in the services. Two of Father Keen's children are members of the church at New Providence. He died in faith, and is at rest. D. B. S.

Died.—At Buffalo Mills, Bedford Co., Pa., Mrs. Amanda Shoemaker, wife of Elder James P. Shoemaker, aged 31 years, 1 month and 7 days.

Died in the communion of the saints.

Died.—Oct. 1st., 1880, at Somerset, Pa., Miss Lizzie Hausfelt, aged 30 years, 4 months and 1 day.

The life of Lizzie Hausfelt was a beautiful, Christian life, radiating blessings to all around her. She was kind to a fault, forgetting her own wants in ministering to others. She died of consumption, and during her protracted illness by her patience, she manifested the sustaining and comforting power of her faith. Her death was a peaceful happy transition; with perfect resignation she felt her life ebb away, and fell "asleep in Jesus."

We laid her to rest amid the glories of autumn, without bidding her a final farewell, because "the flesh also shall rest in hope." As a member of the church, as a friend, as a daughter, in every relation of life she was obedient to a noble and sensitive conscience. She will be missed in the congregation, and by the community, who unite in bearing testimony to her worth; but most of all will she be missed by her aged parents, for she was their only child. May they feel infinitely richer by having their daughter a member of the household of God—a family which transcends death. And may they be made "meet to be partakers of the inheritance of the saints in light." S. T. W.

Died.—In Upper Leacock Township, Lancaster Co., Pa., Sep. 6th, 1880, Mrs. Susanna, wife of Elder Isaac Bushong, Esq., aged 61 years and 12 days.

In the death of Mrs. Bushong Salem Reformed congregation at Heller's Church has lost one of its most devoted members. Thirty-one years ago she and her now sorely bereaved husband were received into full communion with the church. Ever after, to the day of her death, the church afforded her in fact, as well as in name, a real spiritual home.

For a number of years, she suffered very much from a complete prostration of her nervous system. During all her illness, she continued to manifest the deepest interest in the church and her services. At times, when her condition was somewhat improved, she was sure to be at church, and we know that no one of all who came was more anxious to be there. When no longer able to attend public worship, she found great delight in listening to the ringing of the bell.

Never have we visited any one to whom the power of the Gospel was more of a comforting and ever present reality than to her. Although for a long time no one could visit her without having his sympathy enlisted in her behalf, yet she always gave such undoubted evidence of receiving help from the Saviour, that it was really refreshing to engage in conversation with her. Enjoying as she did the services of God's house, and finding real comfort and edification in His word as she did, it was a matter of great wonder and surprise to her that others could stand aloof from the church and the means of grace. She was heartily interested in having all her own children and the members of her father's family brought into the fellowship of the church, and no one took a greater delight in having others brought into the fold of Christ. Her earthly pilgrimage is ended, but we feel assured that her earnest life of faith, which she spent in the service of the church, will continue to bring forth good fruit to the glory of God.

Her funeral, which was a very large one, took place at Heller's Church. Her pastor preached on the text Phil. 1: 21. He was assisted in the service by his father, Rev. W. T. Gerhard of Lancaster. D. W. G.

Died.—In Clearspring, Washington Co., Md., of typhoid fever, Mrs. Anna S. Reitzel, wife of Samuel M. Reitzel, and daughter of Rufus E. Shapley, Jr., deceased, of Carlisle, Pa., aged 35 years.

In the death of Mrs. Anna S. Reitzel, so sudden and unexpected, an appalling cloud of gloom and sorrow has overshadowed our community. It is one of those dispensations of Divine Providence, that is so mysterious and incomprehensible, and leaves a stunning effect, like a clap of thunder in a cloudless sky, and like David we can only say "We are dumb," O! Lord, "for Thou didst it." Our wills are here solemnly challenged, and are here crossed and not consulted, to yield to the sovereign will of Him who holds the sceptre of life, and who in mercy and love gives us our friends, and who recalls in the same love but His own, and what He never gave us forever. They were only entrusted to us for awhile, and He has the best right to them. It becomes us to seek the spirit of resignation, of Thy servant of old. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Our deceased sister leaves an affectionate husband, with whom she has lived in peaceful, holy wedlock for nine years, and two children, which survive her to mourn her loss, with a large circle of sympathizing kindred. She by her cheerful disposition, her genial deportment, and her frank and open heart had endeared to her many warm friends in the social circle. She made all feel at home in her presence. While thoughtful and respectful to all, she never thought to conceal her approbation of right and her condemnation of wrong. Free from deception and guile, what she thought she was free to express upon all proper occasions. She was the central attraction of home, where most heavily her loss will be felt. As a wife and mother, she was conscientious, earnest and faithful in the discharge of her every duty. She loved her home, and sought to make all who entered it feel at home. Can it be, we shall no more see that radiant, genial smile, with which she was wont to greet us. It were insupportable were it not for the thought, that her spirit is not dead, but active in the radiant smiles of the great family in Jesus above. And though parted from our sight, she is still with us in the community of saints.

In her Christian example and pious mantle she has left us, there is much worthy of our example. May the savor of her life tell on all on whom her mantle has fallen. Her earliest religious impressions were received from the Methodist Episcopal Church, which she was a member of at the time of her marriage. But feeling the need of union in religion in the family life, she threw in her lot, and all her influence in the Reformed Church where her husband attended, and sought by the power of faith to win him to Christ. Thus at his confirmation she too was received by certificate. She was not an adopted child of the Church, but was really at home in her faith and worship. We feel assured that what has been our loss in the social circle and in the family, and the militant Church, the communion of the Church triumphant has gained.

The funeral solemnities were conducted at her residence, and were attended by a large concourse of people. And as the burial service of the church was given her, a fitting crown and benediction for such a life, we could but think of death as a sleep, soon to be followed by a resurrection morn.

"Rest here, blest saint, till from His throne
That morning break and pierce the shade."

This now sacred spot, this new bed where repose these sacred relics, all its bands, its grave clothes, coffin, are but the downy fetters of an easy sleep. Though that loved form goes to dust, it is dust that Jehovah has a sacred covenant with in Christ our Saviour, and though loved ones may guard and decorate that mound, yet there is a better guard stationed there by Him, who looks down and watches all our sleeping dust, till He shall bid it rise. That guard will its ceaseless vigils keep by night and by day, through storm and sunshine till the king of saints

"Uplift the vail o'ercast
Between our spirits and the home of peace."

G.

The Messenger.

REV. P. S. DAVIS. D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, OCTOBER 20, 1880.

DR. APPLE'S PAPER BEFORE THE COUNCIL.

This week we give the concluding half of Dr. Apple's admirable paper read before the Alliance lately held in this city. We are sorry we could not publish it all in a single number of the MESSENGER, but our readers will be glad to have the full text of the discourse, which deserves a much more extended perusal than it would get, if confined to the pages of the *Review*.

We hope pastors will call especial attention to it, and that all our people will study it. It contains information for which there is a popular demand, and which not every one can get. The sources of information are not within reach, and the subject treated of has hitherto been so confused, that not every one could unwind the tangled skein, if he had the books before him. This is true, especially of the first part of the paper, which treats of the historical elements that entered into the Reformed Theology of Germany, and the influence which particular men had, under God, in formulating her faith; and independent of the original purpose of the article before the Alliance, it will remain as a permanent document of great value for reference. The historical and theological spirit which pervades it, commends itself to all. It is catholic, irenical, and will help to give outsiders a better idea of the genius of our Church than they have had before. We are certain, that in the whole range of discussion lately held, no basis was set forth upon which all true men would be willing to stand.

THE INTER-SEMINARY CONVENTION.

During the present month a convention is to be held at New Brunswick, N. J., composed of delegates from different Seminaries in this country, for the purpose of discussing questions pertaining to missionary work. We are glad to learn, that our Seminary at Lancaster has appointed two of its students to attend this convention. A very interesting programme has been published, embracing the delivering of addresses and reading of papers, by eminent ministers and by theological students, on topics bearing on the general subject of missions. The delegates will travel on reduced fare and be entertained during the meeting without expense. Several foreign missionaries will be present and deliver addresses. Judging from the list of topics presented in the programme, which we would like to publish if we had it just at hand and had space for the purpose, the services will be of the most interesting character.

We make this general reference to the matter in order to give it our commendation and encouragement, at least so far as the object in view is concerned. We believe this is beginning at the right place. A good deal has been said in regard to the cultivation of a missionary spirit in our theological seminaries. No one can question that this is highly important. Whatever, therefore, may tend to aid in cultivating such a spirit deserves commendation and support. In union there is strength. Such conventions will serve to bring these training schools for the ministry into communication with each other. They will discuss important questions pertaining to missionary work, and stir up in each other the missionary spirit. The delegates will carry back with them to their respective seminaries some of the spirit that animates the convention. They should also have something to report in regard to the practical questions pertaining to missions that may be discussed. In this way new interest will be awakened on this very important subject.

There may be other interests that lie within the scope of such inter-seminary conventions. Theological students have great interests in common, relating to their preparation for the ministry, to the influence they may exert and the work they may do in the literary institutions, with which the theological seminaries are usually nearly related. Many questions might be discussed bearing on their peculiar position and work. But the present movement limits the object to the great work of missions, home and foreign; and it is no doubt sufficient to the few days during which the sessions of the convention last.

If the work of missions is to be carried forward in anything like the spirit which its importance demands, there must be preparation for it in our theological seminaries. We do not mean to imply, that *all* young men preparing for the ministry should necessarily set before them this as the only work of their lives. Some have special gifts and a special call to missionary labor; others, it may be, have not, just as in the Apostolic Church some were pastors, some evangelists, &c., &c. But these gifts need to be cultivated, and in each seminary, it will be found, that there are some each year, who will feel it their special call to offer themselves for this kind of labor, either at home or abroad. The general preparation for it is that spirit of consecration to the service of the Lord, and that spirit of detachment from the world, which all candidates for the ministry should possess.

We hope the young brethren, who go from Lancaster to this convention at New Brunswick, will return greatly interested and benefited. There are delegates from most of the leading denominations, Reformed (Dutch and German), Lutheran, Episcopalian, Methodist, Presbyterian, Congregational, &c.

But while we think this is the proper place to begin in cultivating a missionary spirit, the work should by no means be limited to theological seminaries. Our settled pastors need to be baptized with it also, so that they may carry it to their people, and teach them that such a spirit is the best endowment they can possess, teach them in their old, large, and wealthy congregations, that their very life depends on having this spirit. We shall be glad to receive from our young Lancaster brethren, some account of the doings of the convention after their return, should they be pleased to furnish it.

GERMAN SYNOD OF THE NORTHWEST.

This Synod held its annual sessions in Cleveland, Ohio, commencing on Wednesday evening, October 6th. The "*Kirchenzeitung*" furnishes simply a brief account of the opening of the sessions, which will doubtless be followed by a fuller account of the proceedings, in a subsequent issue. What is given contains a few items of sufficient interest to merit a brief notice in advance of what may follow.

The opening sermon was preached by the Rev. Dr. J. G. Zahner, from Ephesians vi. 10–18. It is spoken of as a masterly effort, and is also published in the "*Kirchenzeitung*" in full. He held up to the view of his audience, in graphic language, the common enemy with which all Christians have to contend, and described the various subtle forms, in which he makes his attacks; and, at the same time, pointed out to them, in still more forcible terms, the great conquering hero, the Lord Jesus Christ, through whom alone they can successfully resist the various attacks of the common enemy. He also described the manner, in which the Saviour employs His servants for the furtherance of His cause, and the outfit with which He equips them for the successful prosecution of their work.

The Synod the present year meets as a delegated body. Hence the number of ministers and elders present, was not so large as it usually is when assembled in general convention. The roll, however, contained forty-five names, twenty-five ministers and fifteen elders. The committees were accordingly made up of but few members. They were not, however, we presume, the less efficient on that account.

The reports of the different Boards presented indicate increased activity in the work of the Church, and an encouraging degree of prosperity. Only a few particulars are thus far given. The Mission House reported the receipts during the year to have been $5000, including the contributions for the erection of new buildings and the receipts from tuition and boarding. The Mission Board has commenced discontinuing its support to such fields as have been aided for years, without furnishing any prospects of final success. Several missions have also become self-sustaining. The important mission at Chicago will be found in the latter category, with the opening of the coming spring.

Should other items of special interest be found in the subsequent reports of the proceedings, they shall be given to our readers. F.

MEETINGS OF THE SYNODS.

The Pittsburgh and Potomac Synods held their annual sessions, commencing in each case on Wednesday evening of last week. Circumstances over which we had no control prevented us from being present at the sessions of either of them. The Stated Clerk of each Synod will doubtlesss, as usual, furnish us with a brief running report of the proceedings. It would be interesting also to have some communication, relating to the complexion and workings of the Synod, from some other careful observer, and it is hoped something of this nature will be furnished by some one member of each Synod.

The Synod of the United States will, as announced, commence its annual sessions in Meyerstown, Pa., on the evening of the date of our present issue. We expect to be present, and purpose, as heretofore, to give our readers a brief running account of the principal business that shall claim attention.

It is to be hoped, that the present annual sessions of all our Synods, both East and West, will prove to have been the most pleasant and profitable, which have been held for many years. The present general condition of the Church seems to warrant the full realization of such expectations. F.

PEN PORTRAITS OF SOME OF THE DELEGATES OF THE ALLIANCE.

I. Scotland and England.

Criticism should always be fair, and should be made in the spirit of love; then it will be as acceptable as eulogy itself. "Comparisons are odious," it is said. So they are, if ill-natured. But differences exist in nature and amongst men, and no harm will result from pointing them out, if it be done, not in order to detract, but to guide in the formation of right opinions.

In the spirit of fairness and love, we propose to furnish the readers of the MESSENGER brief sketches of some delegates of the great Alliance, who specially interested us.

In the first place, we noticed that the Scotch, Irish and English delegates were, as a rule, elderly men. There were exceptions, notably Prof. Flint, one of the ablest delegates on the floor of the Council. Drs. Cairns, Blaikie, Calderwood, Rainy, Mitchell, Graham, McLeod and Hutton, were venerable, but yet vigorous and fresh. Principal Cairns was the patriarch amongst them; his hair and whiskers snow-white, form slightly stooping, step elastic for one of his age, and his voice mild and winning. In short, he was a man who attracts by a quiet manner and a lovely spirit. His essay on the "Vicarious Sacrifice" was one of the ablest of the theological papers. We would place it in the same rank with that of Dr. Apple, of Lancaster.

Principal Rainy is a mild-looking, polished and scholarly Professor; one of whom his students would not feel greatly afraid. He has none of the common dread of scientific pretensions, but rather welcomed all discoveries, feeling that none would in the end undermine any of the articles of our faith.

Dr. Graham, a small, genial looking man, distinguished himself by the use of beautiful illustrations, comparisons and amusing anecdotes. Few that heard the droll little Doctor will ever forget about the grate in the R. R. depot at Carlyle, England, or his remark when the Moderator's gavel reminded him, that his five minutes had passed: "Well, they are gude stories, ainyhow!" It was our pleasure to hear him preach a sermon on a Sunday during the sessions of the Alliance, on the text: "And Moses wist not that his face did shine." In the opening prayer an expression gave promise of what was coming: "Make the bad good, and the good better; make the sad glad, and the glad gladder." And so *prose-poetry* would crop out whenever he opened his mouth to speak.

Dr. Hutton frequently alarmed the more timid members by his defence of "secular education." He insisted that it was wrong to call it "godless." He believes, it is the duty of the State to educate its citizens, but it had better not attempt to teach any religion, confining itself to letters and the sciences. The truth of God's Word is so mighty, that instruction in it at home and on the Sabbath, will be sufficient to guide the young aright. We can easily recall the form of Dr. Hutton—a small, stout, sandy-haired and whiskered man, with hands clasped in front of his body, speaking earnestly as the whole body kept moving up and down unceasingly, in a rather awkward manner.

But what shall we say of Dr. McLeod, who made the strong, earnest plea for "the children's portion in the Sanctuary?" He is a rather large gentleman, fresh-looking and robust, his countenance beaming with manly good humor. His essay was simply beautiful, and ought to be read and pondered by every minister, who has children under his care. He showed how worship could be made more interesting for old and young alike, and a great deal more edifying at the same time. Was anything more beautiful and true ever said on that subject? We will let the readers of the MESSENGER judge when they read the essay in these columns.

These are a few of the "distinguished foreigners" who attended the Council; and we must say there was nothing about them of the traditional (but perhaps not true) "stern, cold Scotch Calvinism." Nor yet was there any of it in Drs. Lang or Bruce, or the distinguished Dr. Blaikie, or the eminent scientific Professor Calderwood. Mildness and love seemed to be crowning characteristics of these learned men. They were not "lions" at all, but rather gentle shepherds. Yet we venture to say that none of them would flee when the wolf of error or heresy cometh upon the flock.

II. Canada.

The representatives from Canada were younger men, as a rule. Principals Grant and McVicar may be regarded as types, both being "stalwart" representatives of two tendencies. Professor Grant was, perhaps, the most advanced "liberal" on the floor of the Council, and aroused considerable opposition. He is a tall, vigorous-looking man, with full whiskers. Owing to a misfortune, his left arm must do the work of both. A strong clear voice enables him to be heard anywhere, notwithstanding a rapid delivery. "Religion in Secular Affairs" assumed some positions that might be called "radical;" and in the form in which some expressions were delivered, they might even seem to be dangerous. Yet the standpoint of the speaker seems to be the true one, if we believe that Christianity is a power and agency of civilization as well as a religion of the heart—a polity as well as a creed—*a life in the world*, moulding and controlling secular affairs. It was remarked that "but few applauded him." We plead guilty of being one of the few.

The tall, straight, handsome gentleman with a long silken beard, answering to the name of Principal McVicar, represented in an able manner on several occasions the safer and more orthodox opinions of Presbyterians.

We do not remember hearing any denunciations of "science" or "modern thought" in general, from the Scotch, English, or Canadian delegates. They evidently are students of science themselves, and are "modern thinkers," too, who feel and know that they are "set for the defence of the gospel," because they "have tasted the good word of God." We think scientific men could not complain of being badly treated by any of these men, and yet scientific questions were freely discussed.

MISSIONS IN NEBRASKA.

The Missionary Agent of the German Synod of the North-west has furnished a long article to the "Kirchenzeitung" in reference to missions in Nebraska. A large portion of it is taken up with remarks in reference to the fact, that not a single mission has been commenced in that growing territory by the English portion of the Church, notwithstanding a considerable amount of English material belonging to the Reformed Church is already to be found there. He attributes this result to a want of proper interest in the Church itself, among its members who have settled in that territory, as well as to the absence of a becoming degree of activity in the missionary work, on the part of the English portion of the Church in the regions where it has been established. His allegations may be regarded by some as rather too sweeping, yet it must be admitted, that they are not altogether without foundation. The Church, as a whole, has evidently heretofore been too remiss in the great work of missions at home, as well as abroad. There is much room for improvement in regard to this important part of Christian work, and it is fondly hoped, it will not be long, until a great change for the better will show itself in regard to this matter.

At the same time, the writer refers with great particularity to the German mission at Omaha, Nebraska, which has been recently discontinued as hopeless. This mission has been sustained for a number of years, and was, at times, represented as in a promising condition. Of late, however, things have taken such an unfavorable turn, that the mission has been abandoned. He attributes this result to various causes. The field itself is exceedingly difficult to cultivate. According to his account, the inhabitants of Omaha must be given over to the evil one. But little of the religious element prevails among them, so that the churches of even the strongest religious denominations find it very difficult to sustain themselves. According to his account also, the workmen employed by our Church in this field have not been as well qualified for their work as they ought to have been.

From the result in this case, he very naturally draws some practical lessons. Missionary work is no child's play. It requires much tact and industry, and often also much self-denial, on the part of those who engage in it. Only experienced men, those best qualified for the work, should be sent to such places, even though it may involve a greater amount of expense. That which is cheapest is the dearest in the end. That this may be done, there should be a deeper interest in the work manifested on the part of the Church, which should show itself in greatly enlarged contributions to the missionary fund. That spirit which continually inquires after the cheapest mode of doing the work of the Lord, must be discarded, and a whole-souled Christian liberality evinced, if the great mission work of the Church is to be properly performed. F.

HOMEWARD.

All temporal things must have an end, and our summer trip among the rest. We have been "over the mountains," and we shall now, in conclusion, note a few things connected with our return.

We end our railroad travel at Martinsburg, Pa., where we are met at the depot by Rev. F. A. Rupley, whose hospitality we were wont to enjoy in former years, though not at the same place. Bro. R. is well known as a faithful and able Reformed minister, and, apparently, has as long future before him, as he appeared to have twenty years ago. He lives in his own house, and right royally, too. He serves one congregation, in the country, at "Clover Creek," which formerly belonged to the charge

of the sainted Father Fouse. It is an interesting people, and, from what we understand, it is happily illustrating the benefit to a congregation of having the undivided services of a pastor. When *will* our overgrown charges learn wisdom? And when will the ecclesiastical authorities teach them, in the only way that can be understood?

Rev. J. David Miller is pastor of the Martinsburg charge. Owing to circumstances which we could not control, we failed to see him, but learned that his charge is in a prosperous condition, and that his labors in the Lord are resulting in much spiritual benefit to his people. Here is also the seat of "Juniata Collegiate Institute," under Reformed control, the educational centre of a most beautiful and prosperous inter-mountainous district of country. This institution is the *Light of the Cove*—the Tree of knowledge in the midst of that great walled valley. Let the Church take care of those lights. If they go out, many other things will go out with them. Take care of the higher Christian education, and many other things will take care of themselves.

Eight miles west of Pattonsville is St. Clairsville. A dreadful mountain separates the two villages. What is misnamed a road, makes even our "Bird" shake her head. Nevertheless, we arrive safe and sound at the parsonage of Rev. D. N. Dittmar, where, and at the house of Dr. Plank, we spend a day. Bro. Dittmar is the popular and successful pastor of this charge. His labors have been greatly blessed. Never can we forget that class of twelve, whom we confirmed at Pattonsville, and of whom he was one. We then told his father, (who is well known as a pillar in the Church) he ought to educate his son for the ministry, to which his heart aspired. He took our advice, sent him to Mercersburg and Lancaster, and now sees the good fruits of his living sacrifice to the Lord. With regret, we failed to take in Bedford on our tour, where Rev. E. N. Kremer is the Reformed pastor. He is actively at work preparing to build a new church, which, when completed, it is said, will be the St. Peter's of Bedford county.

We must not omit Bloody Run—we mean Everett, as the good people there have named it. We must see our former deacon—now Elder—A. B. Bowen and family. We had intended once, to write a little book about him, for the express purpose of teaching and encouraging people to honor the Lord with their substance, and we may do it yet. For many years, he has religiously devoted one tenth of his income to the Lord in His Church. He does not regard it as a heavy burden, but as a blessed privilege. He enjoys it as a luxury that would be a privation to dispense with. He is a *cheerful* giver, and is, therefore, on terms of mutual friendship with the Master. "I have called you friends." He understands that; and hence the difference between such men and those who must be lashed into a mere outward and slavish performance of duty. The pastor, Bro. Lead r, is the right man in the right place, is doing a good work, and is highly appreciated by his people. As an alumnus of Mercersburg College, he is one of the living witnesses to the value of that institution to the Reformed Church.

Again we are at Ray's Hill and the guest of Dr. and Mrs. Miller. Some fourteen years ago, we united these two in marriage, near the beginning of the doctor's medical practice. He soon became famed as a physician, and has now few superiors. He detests strong drink, and tobacco in any shape, and faithfully inculcates his principles at all times and before all men. And his best argument is his own splendid *physique*, a very picture of health.

And now, through a morning fog that covers the mountains, we glide toward McConnellsburg. What is that, a hundred yards or so ahead of us? Well, "Bird" doesn't mind it, and so we make believe we are brave as the great black bear standing upright, as if in a show, and cavalierly bearing something like a sceptre in his dreadful paw. Illusive thing, this fog—the dreadful bear turns out to be an insignifi[illegible] evergreen bush. At last we escape from the fog and bug-a-boo bears, and the capital of Fulton county is in full view, the country around forming a landscape of surpassing beauty. After dining at a hotel, we sought the Reformed parsonage, but the pastor, Rev. J. A. Reber was absent. We are not acquainted with him, but we heard, during our few hours stay in the town, him and his work highly spoken of. It is believed that this charge is about seeing better days. So may it be; and may God bless the labors of His servant!

The last night of our simple tour is spent with our genial friends, Rev. and Mrs. Stewart, of St. Thomas. Being Wednesday evening, we had the pleasure of talking a little to the elect few who attend prayer meeting. Bro. Stewart is another of the earnest and intelligent sons of Mercersburg College, and another living argument in favor of upholding and sustaining that vigorous institution.

K.

ILLNESS OF THE EDITOR-IN-CHIEF.

The editor-in-chief of the "MESSENGER" has been confined to his house by illness for more than two weeks. His case has at no time been considered critical, though some days may yet elapse before he can give full attention to his editorial duties. We state these facts, in case any apparent oversight may have occurred in connection with his department, it may be known to what cause it is to be attributed. F.

THE "MESSENGER" IN CLARION COUNTY, PA.

Our traveling agent, Mr. H. K. Binkley, is still canvassing in the bounds of the Pittsburgh Synod, with encouraging success. He has returned fifty-six new subscribers from the Beaver charge, Clarion county, Pa., Rev. J. F. Wiant, pastor, which increases the circulation in that charge to sixty-eight. The charge is made up entirely of country congregations, and contains a communicant membership of one hundred and eighty. A copy of the "MESSENGER," therefore, must now visit nearly every family in the charge. F.

Communications.

FROM OUR FOREIGN MISSIONARY.

God so loved the world, that He gave His only begotten Son for it, that His people might be saved through Him. How comparatively easy have all missionary sacrifices been as compared with the great sacrifice of Christ for a lost and ruined people. Think of Christ leaving the glory He had with the Father from the beginning to come to this fallen, sin-cursed earth, humiliating Himself to such a degree as to take upon Himself our own flesh and blood, and bear with its weaknesses, and live, suffer and labor, and finally die for us all that we might be saved. So those who have never been called upon to leave home and country in the discharge of a great duty, may not at first be likely to realize what it was for Christ to leave His home in heaven to come to earth on the great mission of bringing life and immortality to a spiritually dead and hopeless people. But certainly they, who have been called upon to leave home and country to live and labor among a heathen people have some realization of that *sacrifice*, and also some realization of the *joy* He had in coming on so great a mission.

Could we but stop in our haste and really consider what it was that Christ did for us, and what it cost Him to give us that peace, hope and confidence in another world which we now enjoy, it would scarcely be possible for us to be unaffected by it. Can it be possible, that we can calmly and impassionately meditate upon Christ's sacrifices for us and yet be unmoved? If this be so, there must be something radically wrong with our hearts; for certainly such love as that exhibited by Christ for us should stir our whole soul and send us forth loving every one whom He loves.

Christ was the first great—shall I say foreign missionary? Certainly the world was foreign to heaven, and certainly more widely separated in intellectual and spiritual knowledge than the heathen lands are from European countries. The fact that Christ, by His love for us, which led Him to go through so much humiliation and suffering for us lays every follower of Him who has received the benefits of His life and death, under great obligations, which cannot be evaded, to evince like love for those who are now in similar circumstances. If we have received forgiveness of our sins from God, we certainly ought to forgive our fellow-men their sins against us. If we are helped and rescued from death, we certainly should, in return, be willing to do what we possibly can to help and rescue others. What would you think of a man who, after being saved from drowning, refused to aid in similar circumstances the child of the person who before saved him from a watery grave? The world would disown such a man: his friends and family would be ashamed of him, and he would justly be excluded from society. What do we think of a person, who is constantly receiving favors, and has no disposition to be grateful for them or kind in return. We soon feel like withholding our favors from those, who are not prepared to be thankful for them.

How true it is that Christ's love for us has laid every one of us under obligations to love others, and those especially who most need our love. Oh, shall it be, that we, having been snatched from the jaws of eternal death by a merciful Father and Saviour, will now refuse or neglect to save those of His children, who are fast going down to rise no more! How shall we excuse ourselves for such ingratitude and crime, with such love and example as that of Christ to us? There can be no hiding or refuge for us in that day when we shall have to give an account before the bar of God for our stewardship on earth. Christ has left the world as a field or vineyard of our labors and cares, and commanded us to keep it and till it until He comes. Are we indeed laboring? Who is willing to be called unjust, unprofitable, idle? Oh, that every one of us, according to the grace given us, would say, "*Not I not I!*"

Dear Fathers and Brethren in the ministry, and you, dear brethren and sisters in our loved Zion, allow me, in behalf of these poor people among whom we live, to ask you whether you have been and are conscientiously doing for them all that you can? Here are 35,000,000 of people, who as yet have never heard of the Saviour, what can you do for them? But a little way from us are our neighbors, the Chinese—250,000,000—who are yet in darkness, all within your reach. What have you done for them, or what will you do for them? A little farther on are our India brethren—200,000,000—yet in the bonds of heathenism, and fast going down to death: these also are within your reach; what are you doing for them, and what will you do for them?

Oh, count nothing too dear to give these dying people the Bread and Water of eternal life. Poverty, with the heathen as your possession, is more than all earthly riches.

Yours truly,
AMBROSE D. GRING.

Tokio, Japan, Sept. 18th, 1880.

OUR MISSIONARY ANNIVERSARY.

The Foreign Missionary Aid Society of the Reformed church of Mifflinburg, Pa., is just a year old. On the 6th inst., we celebrated our first anniversary in a pleasant public service.

The Society, numbering about ninety members, met in the basement of the Church, and entered the audience room in a body. A printed programme was used, which included hymns and selections of Scripture. The latter were read responsively, and were from the words of the prophets, the words of Christ, and the words of the apostles, in regard to the catholicity of Christianity. Several recitations were spoken by the young people; and a missionary dialogue was given by two of the boys. An interesting essay on Japan was read by one of the ladies, and the President, in a report, gave the history of our first year.

We organized a year ago, one Wednesday evening after prayer-meeting. We have but little machinery. We have a president, a secretary and a treasurer, who serve one year. We meet on the first Wednesday evening of each month. After a hymn or prayer (sometimes two) the pastor or some one else makes an address, relating to missions of course, which is followed by an essay or a recitation by some member, after which the alms are gathered. The average attendance is about fifty.

The growth of membership and of interest may be seen in the monthly alms, which were as follows: $2.25; $4.04; $4.04; $6.83; $6.67; $6.25; $7.00; $6.38; $7.32; $6.71; $7.75; $5.29;—in all $70.53.

The beauty of these alms, before God and men, is the fact, that they were literally free-will offerings, given without one word of urging at any of the twelve meetings, each one giving as he purposed in his heart.

Says the President's report: "There is quite a contrast between our knowledge of the heathen world now and one year ago. We have learned of India, China, Japan and the Islands of the sea; we have also learned of our duty toward them. While we have been sending help to the heathen, our own souls have been watered."

The anniversary, in every way, was encouraging. The choir gave help, the ladies brought flowers, the young people recited nicely, the people listened with interest, and all gave grateful alms.

All this little local matter would hardly be worth so much space, were it not that this may encourage others to organize a Foreign Missionary Society, or lead them, perhaps in some other way to greater interest and activity in this holy, but long-neglected work.

A. C. W.

SYNOD OF PITTSBURG.

The Pittsburgh Synod of the Reformed Church in the U. S convened in its eleventh annual sessions, in general convention, in St. John's Reformed church, Centreville Somerset county, Pa., October 12 h, 7½ P M. The opening sermon was preached by the retiring Pres. dent, Rev. A. E. Truxal, from 1 Cor. iii. 11-13. It was able, earnest, interesting and instructive. The speaker set forth, in a clear and forcible manner, the necessity of a Church being founded upon a good and true doctrinal basis. As ministers, we must preach Christ and Him crucified, and be able to give a correct answer to the question, "What think ye of Christ? Whose Son is He?" Having given the foundation, on which the Church should be built, he proceeded to show the way in which we should carry out, in a practical manner, the idea suggested in the text. While holding fast to the faith which is in Jesus Christ, we must accommodate ourselves to the age in which we live. This age, being one of progress, enterprise and intense activity, the ministry should, by their zeal and enthusiasm, show that their efforts are animated by the same spirit. Not only should this be found in the ministry, but this same spirit should be in the elders, deacons and people. All should be earnest and active in their respective spheres. In this particular, we as a Church have been somewhat slow in the past. He called upon the Reformed Church, since she has so carefully laid a firmer foundation of doctrine and faith, earnestly to build upon it, in active work, to carry forward the missionary and other operations of the Church, and thus fulfill her mission among the Churches. Then the Reformed Church will arise and shine, increase in internal and external strength, and become a power among men, and instrumental in the salvation of souls.

Centreville is a small village having a population of one hundred and thirty, with the small adjoining village of Gebharts. The country around is level, fertile and beautiful. The people are very hospitable, and they are royally entertaining the members of Synod, with many visitors here from the Reformed Church of Somerset county. The sessions are remarkably well attended by the people. The church, a neat brick gothic structure, has been beautifully decorated by the pastor, Rev. W. W. Deatrick, with illuminated banners of flock paper, bearing emblazoned monograms, and the seal of the Synod, and appropriate texts and inscriptions adorn the walls. "One Lord, One Faith, One Baptism." "We preach not Ourselves, but JESUS CHRIST the Lord," "Thy Watchmen shall Lift up the Voice."

The Synod was organized by the election of Rev. D. S. Dieffenbacher, President; Rev. A. K. Klein, Corresponding Secretary, and Rev. H. F. Keener, Stated Clerk.

Rev. C. U. Heilman, from the Sunday School Board, reported a programme for Friday evening. Rev. C. R. Dieffenbacher, from the Beneficiary Board, reported five young men under the care of the Board, preparing for the gospel ministry who ask for the appropriation of $1 000.

Rev. J. McConnell, from the Board of St. Paul's Orphan Home, reported the institution to be in a prosperous condition. The sum of $200 was bequeathed toward a permanent endowment fund. From the thirty-one acres of land, $750 were realized. Thirty nine orphans were fed, clothed and cared for during the year. *The Orphan's Friend*, printed by the orphans, and the organ of the Home, has increased its circulation. The income of $3,952.14 paid all the expenses, except a balance of $185. A new industry of mending the shoes in the Home by the orphans has also been started, and a new wing added to the building. HEILMAN.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

Rev. B. S. Metzger has accepted a call from the Pine Grove, Pa., charge. Hence his post-office address has been changed from Hegins, to Pine Grove, Schuylkill county, Pa.

We regret to announce, that the Rev. Jas. A. Schultz was recently visited with such an attack of insanity in Reading, Pa., as seriously to alarm his friends. He was taken to the Insane Hospital at Norristown, where he is kindly cared for, and the latest intelligence assures us, that such improvement has taken place, as to induce the hope of a speedy restoration to reason and health.

In connection with a communion season held in the Bern Church, Berks county, Pa., Rev. A. S. Leinbach, pastor, on the 10th of October, twenty-four persons were added to the church by confirmation.

Rev. D. C. Tobias, of Litiz, Pa., lately celebrated the tenth anniversary of his pastorate in the Bethany charge, which commenced on the 1st of October, 1870, and has continued uninterruptedly until the present time. The *Litiz Record* of the 8th instant, furnishes the following statistics of his labors during that period. Sermons preached, 1406, of which 191 were funeral, 105 incidental, and the remainder regular sermons; baptisms, 351, of which, 72 were adults, and 279 children; confirmed, 175; received by certificate and renewal of profession, 45; total additions, 220; administered the communion to 3,875; traveled between 20,000 and 25,000 miles. An accurate account of the number of miles traveled during 1879, shows the result to be 2,887 miles. Of the funeral sermons preached 100 were for members of the Reformed Church; nearly 50 of the Lutheran Church; a few of the Methodist Church, and the rest were for persons not members of any religious denomination. The age of two of those buried exceeded ninety years, one being 96 years and 8 days, and the other 94 years, 10 months and 7 days old.

The centennial of Christ Union Reformed and Lutheran churches, at Schoenersville, Lehigh county, Pa., organized in 1780, was celebrated on the 13th inst. The services were held in the church erected in 1872, which is a large and beautiful structure. Rev. Joshua Yeager, of Allentown, has been pastor of the Lutheran congregation forty-eight years. His father, who preceded him, was pastor of the same church thirty-nine years. The pastorate of the father and son has extended through eighty seven years. The present pastor of the Reformed congregation, Rev. Cyrus Becker, of Catawissa, was also preceded by his father, Rev. Dr. J. C. Becker, whose united pastorate has extended through sixty-eight years. More than sixteen hundred persons are buried in the cemeteries adjoining the church.

The centennial services were highly interesting. They were conducted in the morning by the Rev. L. K Derr, of Slatington, Rev. C. Becker, of Catasauqua, and Rev. N. S. Strassburger, of Allentown, all of the Reformed Church, and in the afternoon by Rev. A. R. Horne, of Muhlenberg College, Allentown, in connection with which an address was delivered by the Rev. J. D. Shindle at the unveiling of a beautiful monument presented by Mr. Bernhard, of Bath, Pa. Rev. N. S. Strassburger preached to a large congregation in the evening. Rev. Father Yeager was also present on the occasion, who was warmly greeted by his friends.

Seven persons were added to Heidelberg church of this city, Rev. J. I. Good, pastor, one by confirmation, and six by certificate. The number of additions to this church during the past year is one hundred and fourteen.

POTOMAC SYNOD.

Seven persons were added to the Mount Hope church, Blair county, Pa., Rev. H. F. Long, pastor, by confirmation, in connection with a communion held on the 26th of September.

Rev. A. S. Vaughan, recently of Hammonton, N. J., has accepted a call from Grace church, Hickory, Catawba county, N. C., recently served by the Rev. J. H. Shuford. He has also taken charge of a Female College lately established in that place. His post-office address is Hickory, Catawba county, N. C.

The Third Reformed church, Baltimore, Md., Rev. C. Clever, pastor, was re-opened for divine worship with appropriate religious services, on Sunday, the 10th instant. The Baltimore *Sun*, from which we copy, states, that the church has undergone extensive repairs. A new front has been added, with gothic windows and doors. All the remaining windows have been filled with stained glass of a gothic pattern. The building has been repainted inside and out, and refrescoed. This church was built in 1841, under the pastoral care of the late Rev. Dr. B. C. Wolff, repaired in 1850 under Rev. J. S. Foulk, since which time nothing has been done till the present pastorate. The congregation seems to have awakened to a new life. Only last year, it repaired and beautified its lecture-room, and now, at a cost of almost $3,000, has materially enhanced the beauty and comfort of its main audience room. By far the larger part of the expenses was met by subscriptions before the work was completed, and it is expected to liquidate the remaining part of the debt at once.

The pastor of the Mission at Washington City, D. C., Rev. C. F. Sontag, recently held his first communion service. It was an occasion of much interest. The services were throughout impressive and solemn. Seven persons were added to the Church by confirmation. Several others are also looking forward to a union with the church by confirmation or certificate. The prospects of the Mission, our readers will be pleased to learn, are truly encouraging to both pastor and people.

At a recent meeting of the Consistory, it was resolved to establish a "Home Fund" for the building of a chapel, as soon as that measure can be safely entered upon. The people are of one mind in regard to uniting their efforts and financial strength, towards securing this greatly desired end. They cannot do much: but are anxious to do all they can in this direction, and look to the Great Head of the Church for His blessing upon their efforts. They believe that the Lord helps those only who help themselves.

A report of the special meeting of the Maryland Classis, at which the pastor of the Washington Mission was ordained and installed, appeared in the MESSENGER a few weeks ago. It is deemed proper to add here, that all the members of the Classis present on that occasion, kindly donated the amount of their several bills for expenses, to the Mission, for which special favor both pastor and people are truly grateful.

Last, though not least, the pastor is constrained to record also, what to him was a great but very agreeable surprise. Several of his members presented him with $22.50, as a token of their regard. For this favor, "though his lips may be mute, his heart is more than eloquent."

SYNOD OF PITTSBURG.

Rev. W. H. Bates, a short time ago, took charge of the mission at Johnstown, Pa., to which he was appointed by the Tri-Synodic Board of Missions. His post-office address has accordingly been changed from Sipesville, Somerset county, to Johnstown, Cambria county, Pa.

At the communion held in the church at Butler, Pa., Rev. T. F. Stauffer, pastor, on the 3d of October, two persons were added to the church by confirmation. The services connected with the occasion commenced on Wednesday evening previous, and closed on Sunday evening. The pastor was assisted by the Rev. J. McConnell, who preached the sermons, the pastor conducting the altar services. This congregation, after a suspension of several years, was reorganized three years ago by the present pastor, under whose ministry it has met with encouraging success. They have a neat church, free from debt, about sixty zealous, liberal and active members, and a Sunday School which is a model for good order and efficiency.

WESTERN CHURCH.

Rev. J. H. Shuford, recently of Hickory, N. C., has located at Hamburg, Ashley county, Arkansas. His post-office address has been changed accordingly.

Twelve persons were added to the David's congregation, of the Valley charge, Ohio, Rev. M. Loucks, pastor, in connection with a late communion, three of whom received adult baptism. At the same time five infants were also baptized.

In connection with a communion held in the Paris congregation of the Louisville, Ohio, charge, Rev. J. J. Leberman, pastor, on the 26th of September, seven persons were added to the church by confirmation.

The sacrament of the Lord's Supper was administered in the church at Dayton, Ohio, Rev. W. A. Hale, pastor, on the 3d of October. Sixteen persons were added to the church, thirteen by confirmation and three by certificate.

At a recent meeting of the Northern Illinois Classis, the Licentiate Oliver C. Weller, was commissioned to labor in and around Chicago, at his own discretion. F.

SUNDAY SCHOOL CONVENTION OF TOHICKON CLASSIS.

A meeting of the Sunday School Convention of Tohickon Classis will be held in Christ Reformed church, Indian Creek, Rev. J. Kehm, pastor, on Tuesday evening, and Wednesday morning and evening, Nov. 16th and 17th. The following programme has been prepared by the officers:

1. The Missionary Spirit in the Sunday School.—Revs. S. K. Gross and D. Rothrock. 2. What is the Normal Relation of the Sunday School to the Congregation?—Revs. H. F. Seiple and L. C. Sheip. 3. Sunday School Worship—Revs. A. B. Koplin and A. F. Ziegler. 4 The Qualifications and Preparation required for Successful Teaching.—Revs. G. W. Roth and J. C. Leinbach. 5. The Church Officers in the Sunday School.—Revs. J. G. Dengler and J. M. Hartzell. 6 What is required on the part of the Parents in order to Success in Sunday School Work?—Rev. F. J. Mohr and H. J. Welker. 7. Attendance and Government.—Revs. J. M. Hartzell and G. W. Roth. 8. Sunday School Text-Books.—Revs. J. Kehm and R. C. Weaver. 9. The Relation of the Sunday School to the Catechetical Class.—Revs. H. J. Welker and S. K. Gross.

Besides the members of Classis, ministers and elders, all the Reformed Superintendents within the bounds of Classis, or their representatives, are members of the Convention, and it is desirable that there should be a full attendance. Telford, on the N. P. R. R., is within a mile from the church.

N. Z. SNYDER, Secretary.

Married.

In Trinity Church, St. Clairsville, Oct. 7th, 1880, by Rev. D. N. Dittmar, Franklin Weyant to Miss Sarah C. Rondabush, both of Bedford Co., Pa.

In Reformed parsonage, St. Clairsville, on the same, by the same, John F. Ickes to Miss Mary Ellen Claycomb, both of Bedford Co., Pa.

Youth's Department.

SATURDAY NIGHT.

Placing the little hats all in a row
Ready for church on the morrow, you know;
Washing wee faces and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white;
That is what mothers are doing to-night.

Spying out holes in the little, worn hose,
Laying by shoes that are worn through the toes;
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their evening prayer,
Telling them stories of Jesus of old,
Who loved to gather the lambs to His fold;
Watching they listen with weary delight—
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blanket round each little form;
Kissing each little face rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
God guide and keep them from going astray.

—*Fishkill Standard.*

OLIVE'S AUNT MARY.

BY MRS. MARGARET E. SANGSTER.

"I wish your Aunt Mary could bring you up," said Mrs. Hale in a weary voice, to her little daughter Olive. "I don't know what to do with you, I am sure. Here I depended on having cookies enough for tea, and you have been at the jar, and eaten more than half of them, and you have been meddling with the preserves too. If there is one thing more than another, that I dislike, it's a greedy child. O Olive, Olive."

A neighbor who had dropped in to borrow a pitcher of cream and a teaspoonful of saleratus, heard this lament, much to Olive's distress, and now she added her word by way of emphasis:

"Indeed, Miss Olive, if I were your mother, I'd send you to your Aunt Mary, quick enough, if you interfered with my pantry. And your poor mother sick half the time. I declare I'm astonished at you. Now if my Florinda or John Henry had ever behaved so, I would know how to advise you, Mrs. Hale, but really my children prefer a cold potato to a plum-pudding. They care nothing for dainties, I'll say that for them."

The neighbor departed, and Mrs. Hale set a bowl of milk and a large slice of brown bread before Olive, and told her to take her supper, and then go to bed. Naturally, she had no appetite, but her mother compelled her to eat and drink, to the very last crumb and drop, and when she had finished, gave no reply to her good-night, but merely pointed sternly to the stairs. Quite sadly the little girl went up to her room, where she sat by the window a long time, before she undressed. She heard her father come in with a cheerful bustle, and she knew the moment, when having scoured his face and hands till they shone, and polished them on the rough towel, till they were as red as red flannel, he looked around for her, and she heard him say in answer to some explanation of her mother's:

"Sho! What a pity!"

Then brother Jack returned from the milking, and as he set the foaming pails down carefully, he whistled a long, low, peculiar whistle, meant to call little sister in from the lane, or the swing, or wherever she might happen to be. When the whistle had been three times repeated, her mother said something in a low voice, to which Jack responded breezily:

"Why don't you make *plenty* of cookies then, while you're about it?"

By-and-by the household noises subsided, and the family were evidently preparing for their early bed-time.

As she passed Olive's door, her mother hesitated and placed her hand on the latch, but she thought twice, and did not enter the room. Olive was really to be punished this time, for she was to go to bed without a single good-night kiss. But mother left her own door wide open, and she could listen to the hum of her parents' voices. The last thing she heard before she fell asleep was:

"I shall certainly send her to her Aunt Mary."

There could hardly be a greater trial to a housekeeper than to feel that nothing that was set away in the closet was safe from the depredations of little fingers. Pies and puddings were sure to have a bit broken out at the crust, or in at the edge. Sugar and sauces melted away like snow in the sunshine, and as for jellies and conserves, if they were tied with paper and string, Olive could not resist them. In everything else she was a lovely child, but her mother could not trust her a moment alone in the same room with a plum-cake. Yet there was not much pleasure to the child in flitting stealthily in and out of the store-rooms, snatching hasty meals, and hiding sweets in her pockets until they were always sticky and crumby. Why did she do so? And was not her mother right, in the fear which often oppressed her, "My little daughter will grow up to be a thief, if this habit is not restrained?"

Nothing was said the next day, nor the next, nor the day after that, about Aunt Mary nor Olive's going away, and for those three days the temptation to take mother's goodies did not overcome her resolution not to do so. True, the dining-room closet was locked, the steps were removed from the buttery, and the loaf-sugar was hidden away in the closet in Mrs. Hale's chamber, on the same shelf with that lady's best black silk dress, her lace veil and her leghorn bonnet. It would have been a bolder child than Olive, who would have dared to climb so high as that dignified shelf. One bright morning, however, Mrs. Hale made apple turn-overs, and left them in the window to cool, and while she went to the gate to speak to the doctor, who was riding by in his buggy, Olive's besetting sin overtook her, and she ate three of the delicate juicy affairs. She looked very much ashamed when her mother counted them and looked at her, but, to her relief, not a word of reproof was spoken, nor the least notice taken of her naughtiness. That afternoon Mrs. Hale wrote a letter, and carried it to the post-office herself. An answer was promptly received, and at once Olive's dresses were put in order, her trunk was packed, and she was informed that she was going to the city on a visit. Father would take her all the way, and would leave her with Aunt Mary for a month.

It was in vain that she cried, and cried, and cried. To Aunt Mary's she must go. Aunt Mary seemed to her mind like Red Riding-hood's wolf, with the grandmother's night-cap on, or like a fierce ogre in a fairy tale.

"If you will let me stay at home, mother," she pleaded, "I'll never eat any more turn-overs in my whole life."

"Aunt Mary knows how to bring up little girls, and I don't," was all that her mother would say.

So it was a trembling little maiden, to whom father bade a hearty good-by, as he jumped into the farm-wagon and rattled off down the street. But this soft-speaking, merry-eyed Aunt Mary was not so terrible. She put both arms around the child, hugged and kissed her, and said:

"Now, dearie, we'll have a splendid time getting acquainted, won't we?"

Olive grew rather tired of Aunt Mary's bill of fare. She had good bread and butter, and plenty of potatoes, and always a nice bit of fish or a juicy broiled steak at dinner, and fruit of some description was always on the table. But as for pies and cakes, they seldom ever appeared, and the old cook told Olive that "Miss Mary didn't believe in sich."

One day, however, Aunt Mary had to attend a Ladies' Meeting at her church, and before she went she had a consultation with her faithful Diana. They talked very earnestly, and Olive heard Aunt Mary say, as she left the house:

"Then, Diana, I think we'll have them here next week. It will be a little trouble, but it will be a pleasure too——"

"And more trouble than pleasure," muttered Diana, as she went away to her own domains.

The next few days there was a great deal of furbishing, scrubbing and polishing going on, and the house was put into shining order. Savory smells of baking arose from the kitchen, and Olive was delighted at the unusual stir.

"I wish," said she, "that Aunt Mary would have the society every week."

The cakes and sweet things did not appear on the table, and Olive grew more and more eager to taste them. Furtively, as when she was at home, she began to peer into the closets, peep into drawers, and climb up to shelves, to take a bite or a nibble at some of Diana's nice iced-cakes, and if Aunt Mary suspected her proceedings, she said nothing at all about them. One day when the minister's wife had called and was sitting in the front parlor, Olive, who was reading her library book in the back room, was assailed by a temptation to abstract just one cooky from the china closet, and was tiptoeing softly over in that direction, when she heard Aunt Mary say in a matter of fact way:

"Yes, some children are very troublesome where their appetites are concerned. My niece, for instance. Olive, don't touch those cookies, dear."

Blushing and mortified, she went back to her book, only noticing then, that the ladies in the other room must of course have seen her movements in the long mirror.

"Aunt Mary," she said, when Mrs. McDart had gone, "what made you speak right out loud before her? You made me so ashamed."

"I felt more ashamed to think you needed to be spoken to," was Aunt Mary's reply. "I fear, Olive, you have never read the verse which hangs over your bedroom door."

"Thou God seest me," repeated Olive.

"You have read it with the outward eyes, but it has not penetrated to your heart. When it does, my dear, you will be *above* all underhanded work."

The pictures and statuettes in Aunt Mary's parlor had been covered up for the summer, against the flies, and early on the day of the society-meeting, the gauzy veils were removed. Olive, who was not very observing, did not notice the different look of the room, until being left alone in it, she once more fell under the dominion of her besetting sin. Aunt Mary had brought a large parcel of motto candies in gay fringed tissue papers, and had left them on one of the tables, for nothing in this house was ever hidden away or locked up.

There was a struggle between right and wrong in Olive's mind, and twice she put out her hand to help herself to the coveted dainties, and withdrew it again. At last wrong was about to conquer, had conquered, for the chubby hand was carrying a half-dozen candies to her pocket, when a strange thing arrested her.

On the wall there hung the portrait of a woman. It resembled Olive's mother, yet could hardly have been herself, unless taken when she was younger and brighter than now. Her dress was white and misty, like soft lace. Her hair was long and curling. Her eyes were blue, and they gazed at Olive steadily—it seemed to her reproachfully. They followed her whichever way she turned.

"That was mamma before she was married," whispered Olive to herself, and conscience added:

"Before she had you to worry her so."

Suddenly it seemed to Olive that she was responsible for her mother's faded looks, her thin wisp of hair instead of that clustering gold, and her pale face, pallid from many a headache. The candies fell from her hand, and she sat down on the floor and began to sob. When after awhile, Aunt Mary came in, she gathered the child into her loving arms and listened while Olive told her about it, about the way the pictured eyes gazed at her, and about her own feelings on the subject.

"My darling," said Aunt Mary, "if you could be so impressed by the look of a portrait, by merely painted eyes, how can you forget the eyes of the Lord that are in every place, beholding the evil and the good?"

"The liking for nice things is too strong," said Olive, very gravely. "It pulls me where there are any, and I can't get away."

"You must have a something stronger to keep the palace of your heart, my child. And there is only one way in the world to obtain it; by believing prayer. Ask, and you shall receive the very help you most need."

Olive took Aunt Mary's advice, and soon after returned to her home to be a comfort and an assistant to her busy mother, instead of a source of embarrassment. She never forgot the picture's lesson.—*Christian Intelligencer.*

ABSTINENCE OF CAMELS.

The watering of camels is of great importance, and is not generally understood. Surgeon C. Steel states "that the store of water the animal is supposed to be capable of carrying is much exaggerated." I am quite of this opinion, for I could not help observing in the recent Afghan campaign how little attention was paid to the watering of camels, because the idea entertained was that camels could go forever without drinking. Such a false impression was fatal to the poor animals. Camels of the Arabian species can take in five or six gallons of water, which is sufficient for their use for about six days. The Bactrian species can only take in about half that quantity. To insure the supply, camel men travelling with their own camels pour water down the camels' throats, which the camels understand by instinct to be a necessary precaution, and take in the water willingly. It is misleading to say that a camel can go without water longer than any other animal, for he requires drink daily, like other beasts, if a supply has not been previously administered. Camels have, moreover, a great dislike to drinking cold running water in cold weather, and should be watered from holes or tanks containing still water.—*Exchange.*

FRIENDS OF LONG AGO.

When I sit in the twilight gloaming
And the busy streets grow still,
I dream of the wide, green meadows,
And the old house on the hill.
I can see the roses blooming
About the doorway low;
Again my heart gives greeting
To the friends of long ago—
Dear long ago!

I can see my mother, sitting
With life's snowflakes in her hair,
And she smiles above her knitting,
And her face as saintly fair.
And I see my father reading
From the Bible on his knee,
And again I hear him praying
As he used to pray for me—
So long ago!

I see all the dear old faces
Of the boys and girls from home,
As I saw them in the dear old days,
Before we learned to roam.
And I sing the old songs over
With the friends I used to know,
And my heart forgets its sorrows
In its dream of long ago!
Dear long ago!

How widely our feet have wandered
From our old home's tender ties,
Some are beyond the ocean,
And some are beyond the skies.
My heart grows sad with thinking,
Of the friends I used to know;
Perhaps I shall meet in heaven
All the loved ones of long ago.
Dear long ago!

—*Selected.*

DRUNKEN WOLVES.

Henri De Criquelle, in a French work upon the natural history of La Morvan (a district of France), tells us that "in the summer the wolves, like the gypsies, have no fixed residence. They may then be met with in the standing barley or oats, the vineyards and fields; they may sleep in the open country, and seldom seek the friendly shelter of the forest, except during the scorching hours of the day. Toward the end of August I have often met them," says he, "in the vineyards, apparently half-drunk, scarcely able to walk—in short, quite unsteady on their legs, almost ploughing the ground up with their noses, and staring stupidly about them. I once came upon one partly hidden amid the thick undergrowth and weeds on the edge of the piles of stones collected from among the vines. My presence aroused his growl, when rising lazily among the bushes he stumbled and fell, being evidently incapable of getting any further. A salute from both barrels with small shot scarcely tickled his skin, but it brought him once more on his legs, though only to fall again, when, having re loaded, I advanced on him, and administered a double dose in his ear, which had the desired effect. The fact was he was quite drunk, although not disorderly." This inclination in wolves for intemperate indulgence in the juice of the grape is vouched for by several authorities. It would appear that the wolves, during the ardent heats of August, suffer greatly from thirst, and in the absence of water take to the vineyards, and there endeavor to assuage it by eating large quantities of grapes—very cool, and, no doubt, very delightful at the time, but the treacherous liquid ferments, bacchanalian fumes soon infect the brain, and for several hours these four-legged topers are literally "as drunk as beasts," and entirely deprived of their senses.—*All the Year Round.*

MY HOME.

A little brother and sister were talking about home and their love for it. "I wouldn't swap my home for any other in the world," said the sister. "Oh, I don't feel so," was the boy's response. "I think that Willy A——'s home is as pretty as ours. It's bigger; and it's got more things in it. I think I'd like to swap ours for that." "But would you like to give up your father and mother for his?" asked his sister. "And would you rather have his sisters than yours?" "No, I wouldn't want that," said the boy. "Well, to swap home means that," said the sensible sister; "for a home itself isn't a home. A home is your father and mother and brothers and sisters, and everything you have in the house." Wasn't that well said? Isn't there a truth in those words which is hid from many of the wise and prudent and revealed unto babes? A well-furnished house is not a home. A home is the life and love which the family in the house represents. Who would swap his home for a rich neighbor's?—*S. S. Times.*

Pleasantries.

"Dar aint no use o' tryin' to hide yer sins under fine clo's, fo' de Lawd can see slick froo broadcloth," said the Rev. James Delavan, at a Kansas camp-meeting. Dan Kirby, a well-dressed gambler, construed the words as a personal insult, and whipped the preacher after the service.

Freddy Miles, of Cleveland, aged four, accompanied his parents to church. On entering they kneeled and bowed low. As they resumed their seats, thus Master Fred: "Is you 'fraid 'cause God is here?" "Why, no, child!" "Then what makes you hide?"

A minister, while marrying a couple, recently, is reported to have been rather disconcerted on asking the bridegroom if he was willing to take the young lady for his wedded wife, by his scratching his head, and saying: "Yes, I'm willing; but I'd a much sight rather have her sister."

"Nothing," said an impatient husband, "reminds me so much of Balaam and his ass as two women stopping in church and obstructing the way to indulge in their everlasting talk." "But, you forget, my dear," returned the wife, meekly, "that it was the angel who stopped the way, and Balaam and his ass who complained of it."

There is a story of an eccentric preacher who, after listening to an anthem by a choir who prided themselves on their scientific execution, prayed thus: "O Lord, Thou knowest, without doubt, what is the meaning of the song which has just been sung in Thy house, but Thou knowest that we know nothing about it. Nevertheless, we pray that in some way it may be blessed to us all." To which the much-suffering congregation, no doubt, responded with a hearty, if inaudible, Amen.

Religious Intelligence.

Home.

In Cleveland, Ohio, a Roman Catholic servant contrived by self-denial to make a saving of $800, and gave the whole sum to procure a marble altar for a church in that city.

The organ for the Garden City, L. I., Cathedral will be one of the largest, and in some respects the most powerful one in the world. It will have 115 stops and over 7,000 pipes.

Prof. A. F. Mitchell, D. D., of Scotland, is delivering a course of lectures on the history of the Westminster Assembly of Divines before the Western Theological Seminary at Allegheny. Rev. Dr. Calderwood of the University of Edinburgh, is lecturing at Union Theological Seminary, and Rev. Dr. Flint at Princeton.

Regarding Catholic newspaper statistics, the Boston *Pilot* says:—Of the 13,980 newspapers and periodicals published in Europe, 937 are Catholic in tendency; that is to say, about 1 in 14. Of the 250 newspapers published in Belgium, 154 are Catholic. France has 42 Catholic journals, out of a total of 2,000. Of the papers published in Germany, 1 in 14 is Catholic. In Austria it is 1 in 13. Italy has 1 in 7. Spain, only 1 in 8. In North America, out of a total of 8,500, 113 are Catholic. In South America there are 11 Catholic papers, out of a total of 1,000.

The Triennial General Convention of the Protestant Episcopal Church is now in session in New York City. Every diocese in the United States except that of North Carolina is represented in the house of Bishops. Bishop Hertzog of the Old Catholic Church in Switzerland, and the Bishop of Edinburgh are in alliance.

Prominent subjects which will claim the attention of the convention are the provincial, sisterhoods, and the appointment of a constitutional commission. A committee, consisting of Bishops Bedell and Stevens, has prepared a report, which will be submitted to the convention, recommending the establishment of four provinces within the territory of the United States—namely, a province of the Atlantic, to include all the Atlantic coast dioceses; of the centre, embracing all between the lakes and the Gulf, the Alleghenies and the Mississippi; of the West, taking in all dioceses between the Mississippi and the Rocky Mountains, including Texas; and the Pacific, including all west of the Rocky Mountains. This committee also recommend that the General Committee shall continue to be the legislative body "uniting the churches," but meeting once in nine years. There is no apparent reason, many persons maintain, for this longitudinal division, seeing that the people are one and the government one. This provincial question, they say, has been in the clouds up to the present, and now they contend that, after this effort of its friends to reduce it to practical form, it appears as vague and remote, measureless and superfluous, as the tail of a comet. It is, they affirm, an inchoate attempt to overcome the recognized unwieldiness of the General Convention as that body is now constituted. This provincial system, as we understand it, will involve the election of archbishops, as in other countries.

Abroad.

It is stated in Tell's chapel on the Platte the paintings are being restored, and among them will be a representation of Tell shooting the apple on his son's head.

The Bishop of Manchester says there are too many churches in Manchester not half filled. One of his clergy, who had a parish containing 1,233 houses, with a population of about 6,000 people, found from a house-to-house visit that out of 1,233 no fewer than 906 families professedly never attended any place of worship.

The Rev. J. S. Inskip, the leading advocate of the holiness movement in this country, who is now on a tour in England, writes of his "mission" that "the work at Leeds continues without abatement. The excitement is spreading all over the town, and extending among all classes." But then that is what Mr. Inskip writes at all times from every place he goes.

The demolition of a row of shops in London wall, immediately adjoining the gateway and hall of Sion College, has brought to light the western front of the Church of St. Alphage, which is said to have been originally a Norman structure. St. Alphage, to whom the church is dedicated, was a Saxon Archbishop of Canterbury, who was murdered by the Danes in the eleventh century, at or near Greenwich, where the parish church of St. Alphage enshrines his memory.

The Belfast, (Ireland) *News Letter* says that Wesley wrote about 6,000 hymns, of which not above thirty have passed into general hymnology. The *Christian Advocate* says:—"After reading the above we took up Miller's *Singers and Songs of the Church*, and traced nearly fifty through the hymnbooks of Great Britain. Next we consulted *Plymouth Collection*, and found eighty; then in the *Songs of the Sanctuary*, about the same number; and in the *Hymns and Songs of Praise*, the learned compilations of Drs. Schaff, Eddy, and Hitchcock, more than one hundred."

The advantage of employing female physicians in missionary work in India was recently pointed out in a lecture in Baltimore by Miss Louella Kelly, who is about to sail for Bombay, whither she is sent by the Women's Foreign Missionary Society of Baltimore. She said that it was well known that no male physician was allowed to attend an Indian woman of high caste, no matter how severe her illness. By the same rule, female physicians, whether native or foreign, were admitted to attend patients of their own sex, and in cases where these physicians were instructed in the Christian religion they were capable of doing much good. These female physicians secured admission to places to which ordinary missionaries could not gain an entrance.

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When sent by mail, ten cents per dozen must be added for postage. A specimen copy will be sent on the receipt of eight cents in postage stamps.

GERMAN ALMANAC.

We have received as usual, a supply of the German Almanac published at Cleveland, Ohio, which will be sold at the same rate at which they can be procured from the publishers, namely:—Single copy, sent by mail, 12 cents in postage stamps; 1 dozen, 90 cents, to which 15 cents postage are to be added when sent by mail.

Orders promptly filled when addressed to the Reformed Church Publication Board, 907 Arch Street, Philadelphia.

Acknowledgments.

HOME MISSIONS.

Rec'd per T J Craig, Esq, Treas Pittsburg Sy,	$250 00
S C Feightel, from Miss Soc'y of Ref ch Mc Connelstown,	10 40
Rev W G Engle, from Miss Susan Schreiner,	3 00
do Wm M Deatrick, from Friend's Cove chg,	25 00
John J Nissley, Treas Synod, 6 mos interest on Gerhard legacy,	6 00
T J Craig, Esq, Treas Pittsburg Synod,	875 00
Rev D B Shuey, Treas Lan Cassis, from Zion's Ch, New Providence, $4.50; Millersville chg, $10,	14 50
Rev D V Heisler, Treas East Pa Classis,	109 45
do Geo W Snyder, pastor 2d Ref Ch, Hbg,	5 98
J G Gerhart, Treas Tohickon Classis, from Rev A B Koplin, Hellertown, $2; Rev N Z Snyder, S Easton, $16.06; do., Bethlehem, 78c.; Rev L C Sheip, Doylestown, $4; Rev F J Mohr, Quakertown, $30.73; Rev J Calvin Leinbach, Riegelsville, $11; Rev J Kehm, Indian Creek, $37.73; Rev G W Roth, Tinicum, $14.25; Rev A F Ziegler, Keller's, $12; Rev D Bothreck, Durham, $35; Rev J Kehm, Indian Creek, $3.75; Rev J G Dengler, Sellersville, $13,	189 40
Charles Schultz, Treas Zion's Classis, from Emanuel's chg, $89.88; Miss Soc'y, Trinity Ch, York, $75; Dividend on "Spangler Estate," $75,	239 88
Rev W A Haas, Treas, &c, from Lewisburg chg, harvest offerings, $13 99; Mifflinburg, harvest offerings, $51.60; Selinsgrove, harvest offerings, $38.52; Centre Hill, $20.86,	114 97
Rev F W Kremer, D D, 1st Ref Ch, Lebanon, $25; do., 1st Ref S S, $50,	75 00
Rev N S Strassberger, Treas Lehigh Classis,	206 69
	$2125 27

PEACE OFFERINGS.

Received per Rev W A Haas, Treas, &c, from Rebersburg chg,	75 90

WASHINGTON CITY CHAPEL.

Rec'd per Rev Dr N. S Strassberger, Treas Lehigh Classis from Maxatany chg, Rev Herman,	$16 00
Tamaqua chg, $3; Suwamit Hill cong, $2; Lenhartsville chg, $11; Blandin cong, $3; Zion's cong, Allentown, $12; St John's, Allentown, $13,	44 00
Rev D B Shuey, Treas, &c, from Rev W F Eichliter, $1.50; Rev D W Gerhard, $11.06; Dr A H Helm, $3.50; Mr Geo Aument, $3.50,	19 56
Dr F W Kremer, Leb, from Mrs Rev H Wagner,	5 00
Rev Wm M Deatrick, Treas, &c, com col Ref ch, Bedford,	11 25

PEACE OFFERING.

Received per T J Craig, Treas, &c, from Shenango chg,	25 00
	$120 81

BOSTON CHURCH.

Received per Rev Dr F W Kremer, Lebanon, from Rev Mrs H Wagner,	5 00

WM. H. SEIBERT, Treas.

LETTER LIST.

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THE MARKETS.

Philadelphia, Oct. 16, 1880.

[The prices here given are wholesale.]

FLOUR.—We quote the whole range of prices as follows: Supers, $3@3.75; winter extras, $4@4.50; Pennsylvania family, $5@5.50 for medium to good, with some held at $5.75; Ohio and Indiana do., $5.50@6.25, chiefly $5.75@6; St. Louis and Illinois do., $5.75@6.75; winter patent, $6.90@7.75; Minnesota bakers' extras, $5.50@6; straights, $6.25@6.75; do. patents, $7 50@8.37. Rye Flour was scarce and firmer, with sales at $5.50 for Pennsylvania.

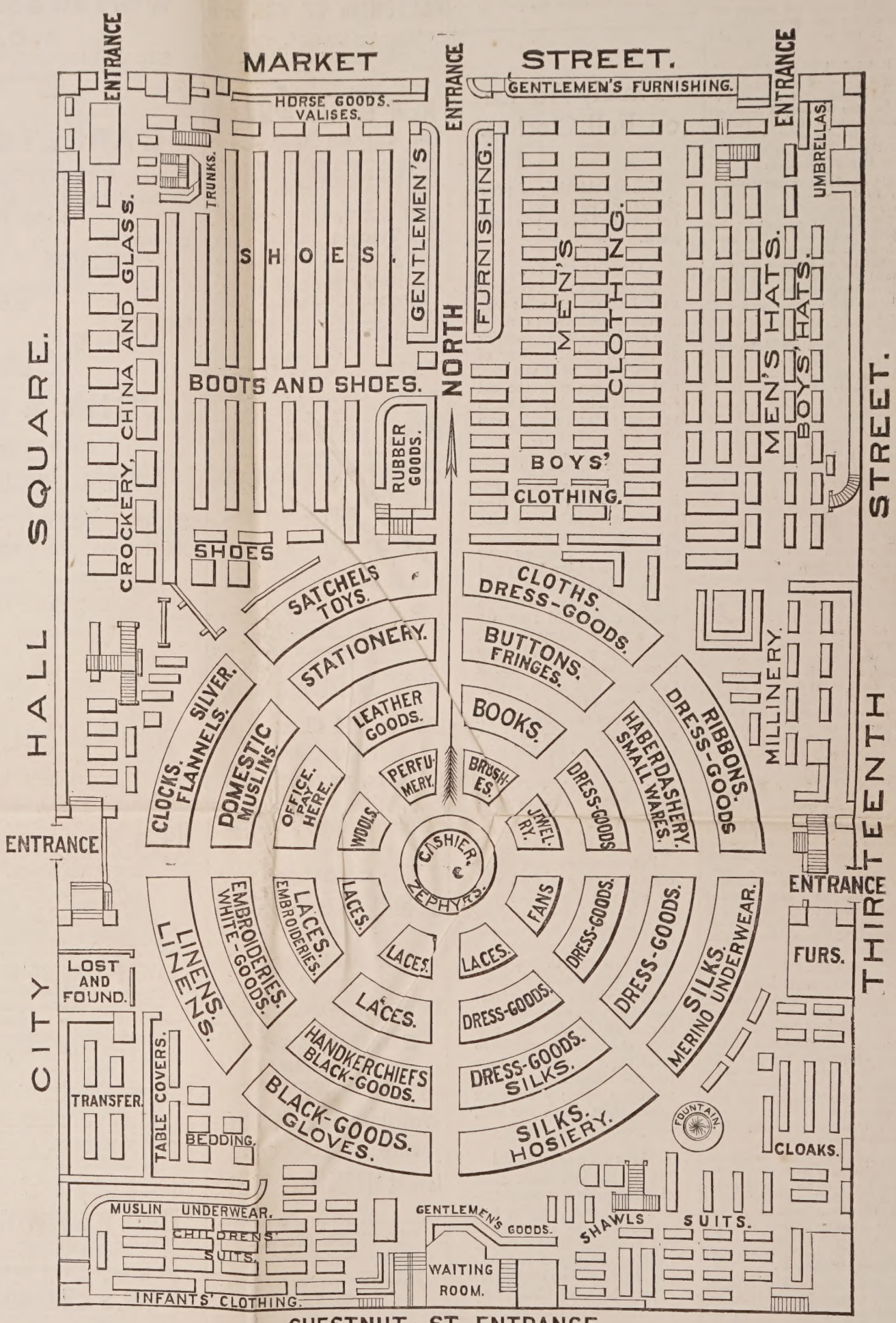
WHEAT.—Sales reported comprised 1,000 bushels fair Delaware red, on track and dock, at $1.12@1.15; one car choice do., on track, at $1.17¼; 2,000 bushels amber, on track, at $1.17; 5,000 bushels No. 2 red, December, at $1.18; 5,000 bushels do. do. at $1.17⅜, and 10,000 bushels do. do. at $1.17¼, closing at the 1 o'clock call at $1.15 bid and $1.15½ asked for car lots; $1.15½ bid and $1.16 asked for round lots October; $1.15⅝ bid and $1 16¼ asked for November; $1.17⅛ bid and $1.17½ asked for December, and $1.17½ bid and $1.19 asked for January.

CORN.—Sales reported comprised 2 000 bushels high mixed, track and grain depot, at 54½@55c.; 800 bushels, prime yellow, in store, at 55⅞@56c.; 800 bushels sail mixed, spot, in elevator, at 55c., and 10,000 bushels do., November, at 54⅝c., closing firm with 54½c. bid and 55c. asked for October; 54⅜c. bid and 54⅝c. asked for November; 53½c. bid and 53⅝c. asked for December, and 51½c. bid and 53c. asked for January. Shipments, 33,955 bushels. Stock in elevator, 336,649 bushels.

OATS were quiet but steady, with sales of 1 car No. 2 mixed at 38c.; 1 car choice mixed at 39c; 1 car No. 3 white at 39c.; 2 cars do. do. at 39½c; 2 cars extra do., 40c; 5 cars No. 2 white at 40c.; 2 cars do. do. at 40¼c., and 5,000 bushels No. 2 white, December delivery, at 41½c., closing at open Board with 39½c. bid and 40c. asked for October; 40⅜c. bid and 40½c. asked for November; 41c. bid and 41½c. asked for December, and 41c. bid and 42c. asked for January.

RYE was scarce and firm at 95c. for prime Pennsylvania.

GROUND PLAN OF JOHN WANAMAKER'S STORE.



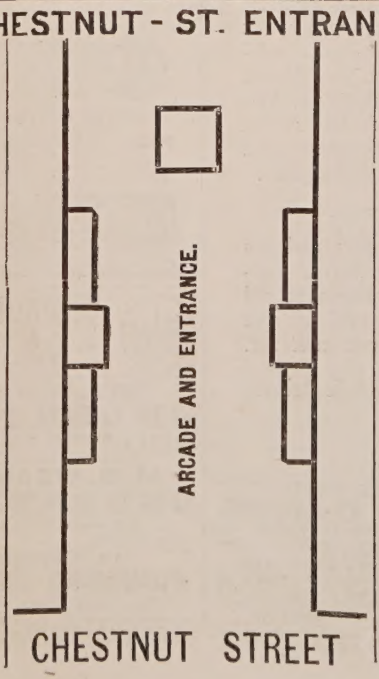
THE GREAT STORE AND ITS TRADE.

A study of this ground plan, incomplete as it is, will give you a better idea of the store, and of what is in it, than description can do. The store covers 2½ acres; a basement is under, and galleries are over, a part. The whole affords somewhere about 5 acres of room.

This particular business is 4 years old; it began in 1876 with clothing; in 1877 it became a general store with such goods as you see in the plan, with carpets, upholstery, furniture, and kitchen-furnishing up stairs. Since that time gallery after gallery has been added; and there is not an inch of room to spare anywhere. To the surprise of many, it has flourished while trade was languishing almost everywhere else.

To us there is no mystery about it; nothing surprising even; unless it be surprising that so conspicuous a business should ever be misunderstood. We do nothing more than simply to provide facilities for your getting what you want.

We don't mean to say that other facilities are not provided for distributing goods; but that's a different thing. We provide so that you get what you want, *exactly what you want!* In the first place we've got it. In the second place we send it. And if we send you the wrong thing, or if you think the charge is too much, you bundle it back to us.



We tell of these things in the newspapers, because there are thousands of you who don't know what we are doing; thousands of you don't know the character of the stock that fills these 5 acres; thousands of you who, therefore, buy where you pay more money.

We are every merchant's fair and open competitor. We do not expect to gather millions of trade from all over the country without meeting opposition and misrepresentation. Some will believe whatever is said against us. The only answer we make is: Send back whatever you don't want at the price.

We want your trade. You want our goods; or would want them, if you knew. No matter how far away you may be; you will do well to send to us for some things. We ask you to write to us about something you have present occasion for.

When we get in communication with you, we shall have one means of winning your trade, viz., by pleasing you. When we have won it, we shall have one means of keeping it, viz., by dealing with you as we deal with everybody: giving you large return for your money, and supplying your wants so intelligently that you will write us for what you want as naturally as you say "good morning" to your next-door neighbor.

JOHN WANAMAKER.

Chestnut, Thirteenth, and Market streets, and City-hall square, PHILADELPHIA.